# THE PASSIONISTS

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No. 293 DEMCO-MADISON-WIS

ST. PAUL OF THE CROSS

The Founder of the Passionists

# THE PASSIONISTS

*Sketches*
*Historical and Personal*

BY

REV. FELIX WARD, C.P.

WITH A PREFACE BY

THE LATE CARDINAL GIBBONS

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TO

THE MOST REVEREND FATHER

SILVIO DI VEZZA, C.P.

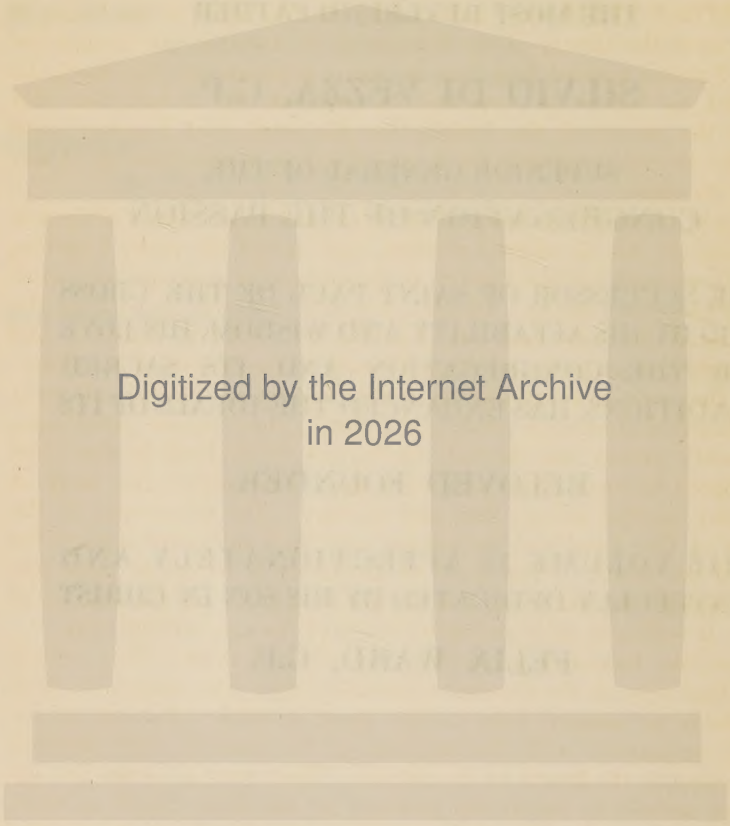
SUPERIOR GENERAL OF THE
CONGREGATION OF THE PASSION

THE SUCCESSOR OF SAINT PAUL OF THE CROSS
WHO BY HIS AFFABILITY AND WISDOM, HIS LOVE
FOR THE CONGREGATION AND ITS SACRED
TRADITIONS, HAS ENHANCED THE IDEALS OF ITS

BELOVED FOUNDER

THIS VOLUME IS AFFECTIONATELY AND
GRATEFULLY DEDICATED BY HIS SON IN CHRIST

FELIX WARD, C.P.



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# PREFACE

FATHER FELIX was requested by the Superiors of the Order to write the history of the Passionists in America, and though the Fathers assured him that he was competent for this work, he consulted me before he consented to undertake it. I told him that he was the choice of the Fathers for the work, that I agreed with them that he was competent for it, and that God would bless it. I saw at once its value.

It would recall the memory of the great and good Bishop O'Connor of Pittsburgh, his far-sighted wisdom, and one of the many blessings which he secured for the Church in America—the presence and work of the Passionist Fathers. Besides, it would rescue from oblivion the memories of the holy men who founded the Order in America, and they would live on in the minds and hearts of the faithful unto edification. They were international men; they became all things to all men; they identified themselves with our country; they became Americans. Their work proves that the rule and spirit of St. Paul of the Cross are adapted to every clime and every age. Especially is the work of the Order needful in our time and country. The inspiration of the Passion of Our Lord and its lessons will be a safeguard against the spirit of the world. "The word of the Cross is indeed to them that perish foolishness, but to us, it is the power of God, and the wisdom of God." It will save us from the tendency of the age—worldliness.

I knew the Founders personally and admired them. They upheld the highest type of the Roman ecclesiastic; they were simple in faith and affable in manner, holy in life, great in work. Though not intimately acquainted with the language of the country, their sermons always went to the hearts of the people. Their very presence and appearance seemed to reveal the presence of the Holy Spirit in them. Hence they won the love and veneration of the American people. Surely, before it is too late, we should like to have their work and influence traced by one who lived with them, who knew them well, and enjoyed their confidence.

My friend, Father Felix, will transmit their message to the Passionists in America in narratives that will afford delightful reading while giving pages of history in the Church, unwritten by the general historian.

I wish this book Godspeed in its message to the Fathers and its story to the faithful.

JAMES CARDINAL GIBBONS.

Feast of the Presentation
*November* 21, 1918.

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Conclusion——The Bicentenary——The Apostolic letter *Optime sane consilio* of Benedict XV——His esteem for the Congregation and personal love for St. Paul of the Cross——The Glorious Event and its happy commemoration——Tribute to the "Passionists in America"; acclaimed by the country and made its own——The writer's humble testimony after fifty years with the "Passionists in America" . . . . . 455

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# INTRODUCTION

IN 1852 a little band of men, simple, unassuming, kindly, but God-fearing, came from the Eternal City at the bidding of the Most Reverend Father Anthony of St. James, General of the Congregation of the Most Holy Cross and Passion of Our Lord Jesus Christ, to establish the Order in this distant land. Without friends or funds they came, and without influence, save that of the Right Reverend Michael O'Connor, Bishop of Pittsburgh, who invited them to his diocese. Entirely unacquainted with the language and ways of this strange people, but with magnificent faith and boundless trust in the good providence of God, they began their work; and how well they builded and how wisely, the years of achievement since that date, bear ample testimony.

To this band of pioneers, additions were made again and again, and the men chosen for this far-away mission were indeed the beloved of God; they had been formed by a Master-hand; they were intensely devoted to their holy Father, St. Paul of the Cross; and like him, they blended in their own characters the sweetness of St. Francis de Sales with the austerity of St. Francis of Assisi. They awakened in the American heart a passion of enthusiasm for their saintly Founder and his work in the Church, while they held to his rule and spirit with uncompromising firmness; yet they became all things to all men; they identified themselves with the country; they became one with its people; and all men wondered at this foreign plant attaining to native growth in American soil; and again were verified the words of the successor of St. Peter, the great and illustrious Benedict XIV, that whereas this Order was the last in the Church it should have been the first, for its rule and spirit are adapted to every land and to every age.

These venerable men, the Founders in America, enshrined themselves in our hearts and left lovely memories which endeared them to us, and now we recall them fondly and acclaim them blessed—these noble men from the land of Saints and Martyrs and Founders, the seat of the Empire of the Church. It is indeed a labor of love to recall the past and offer a little tribute to the saintly men who moved in it and endeared themselves to us.

The Founder, Father Anthony, and his associate, Father John Dominic, lived with those who had been trained by the contemporaries of St. Paul of the Cross and they brought us the ideals of the Saint, the early traditions of his Congregation and his norm for work in the missionary field. We are indebted to them beyond all computation, and if the writer seems partial in recounting their deeds and delineating their traits, kindly allowance will be made for him. Having lived with these men of God and seen them at close range, how could he speak of them if not in words of esteem and affection? But there is encouragement to tell what he knows about them in the testimony to their virtue by others who knew them.

"They were charged with the spirit of God," and all felt it who observed them whether from far or near.

Could any tribute be handsomer than that of Cardinal Gibbons? And His Eminence knew them well and was their friend. Up and down the country the most kindly reference to those early Passionists has been heard from prelates and priests and people. Father Elliot, C.S.P., said: "Father Felix, tell us what in those venerable men won your love and veneration. We admired and revered them from a distance, but you saw them at close range. You knew them intimately, and we see your enthusiastic loyalty to them. Do tell us something of their message to America." The charming and accomplished pastor of West Point, the late Monsignor O'Keeffe, once said to the writer: "Why don't you Passionists write the sketches of your Founders in America? They were an edification to the whole country and won its heart, and I think you are the man to undertake this work." Surely, it was encouraging to hear from our own beloved Cardinal of Baltimore, and men like Father Elliot and Monsignor O'Keeffe that there is a desire to know more about those pioneer Passionists, and that an humble effort to satisfy it will meet with a kindly reception.

But there came a request from Father Provincial, the Very Reverend Justin Carey, C.P., to undertake this work, and a promise of God's blessing on it. This was couched in words so kindly and encouraging that it was hard to decline it. Father Provincial's letter conveyed a request, not a command. The writer had misgivings about his fitness for the task. But his diffidence vanished at a word of encouragement from Cardinal Gibbons, which sealed his decision. And who can say that His Eminence ever failed in the best counsel whether in matters of the utmost import to Church and State, or in what concerned a very humble but devoted friend?

Then, again, the writer on a recent visit to Rome learned from Father General that the latter is deeply interested in the annals of the Order and had taken measures to rescue the past from oblivion and to

secure the present for the future historian. He gave the most cordial approval of the work assigned the writer, declaring that it would be a precedent for other Provinces of the Congregation; and he quoted the words of the Holy Father in his letter on the Bicentenary of the Order. His Holiness said:

"Remembering all the favors granted you by God, you will be moved to offer Him due and hearty thanks, and at the same time, the memory of the merits and holy deeds of former members of the Institute will lead you to imitate them." These words of Benedict XV have special application to the Passionists in America, for God has favored them abundantly, and the merits and holy deeds of the early Fathers have an attractive and constraining power to lead them to imitate those saintly men and thus secure a continuance of God's favor.

It would be a matter of simple courtesy to credit the sources consulted for data in preparing these pages. But, they were jotted down in a hurry and the omission is not due to lack of delicate appreciation of their helpfulness, but to the haste of the moment. The historical settings of facts are not intended for "men of letters" but for the busy reader, whose memory of them is dim and who has not leisure to consult them again; yet they are necessary for the interest of the narrative and its purpose.

There are eminent men in the Order to-day, excellent Superiors, zealous and accomplished missionaries, and other saintly priests in its various departments of work. They are in their prime with the future before them. But deference to the wishes of these Fathers, and delicacy on the part of the annalist, require that he refrain, except where it is necessary for the narrative, to refer to them *nominatim*.

To the former annalist, Reverend Hugh K. Barr, C.P., and to the last of the first band trained by the Founders, Reverend Philip Birk, C.P., both now at rest with the saints, the writer is indebted for valuable data. He must also acknowledge his debt to the Secretary General of the Order, now its Procurator General, the Very Reverend Leo Kirkels, C.P., for his help in going over the records of the Order in Rome.

Asking the gentle forbearance of the reader, we begin these historical and personal sketches of the Passionists, with special accounts of their foundation and growth in America.

# THE PASSIONISTS

## CHAPTER I

### ST. PAUL OF THE CROSS

**Paul Francis Danei—Early Training and Vocation.**

THE Greek Sages looked with prophetic anticipation to the advent of a God who would remove uncertainty by the word of divine authority; the prophets had foretold His coming and His mission; and in the fullness of time He came in the likeness of our own nature, God the Son, the Second Person of the all blessed Trinity. He founded a Church, built it upon a rock and declared that the gates of hell should not prevail against it. He promised that He Himself would abide with it forever, and He announced the speedy coming of the Divine Paraclete, the Holy Ghost, who would abide with it and in it to teach all truth. He gave His word that Peter's faith would never fail; He commanded him to confirm his brethren and He made him the center of unity, the court of last appeal. Now as Our Lord is God, it follows that His word can never fail. The assumption that it had failed would be a denial of the Incarnation and fatal to Christianity. "There is the promise as terribly distinct as the Divinity itself could make it," and there is the fulfillment of that promise, written by the hand of the Almighty in the history of the Church for nineteen centuries: Her life, her unity, her power, her grace, and blessings to mankind, bear out Our Lord's word and prove Him to be God.

But like her Divine Founder, the Church has met with bitter hostility; the spirit of evil has ever been in arraignment against her; the enemy of souls has been relentless in his hatred and efforts to thwart her mission and lead men to destruction and perdition. But the Church is divine in her resources and ever ready to meet the enemy. In every crisis of her existence, from the day of Pentecost, she has revealed her undying life and the presence of the Holy Ghost to guide and sustain her.

The Pagan world was alarmed to find itself succumbing to her heavenly influences and to see that she was winning the noblest and best to her fold. It stirred the wrath of Rome and drew down upon her the whole brute force of the Empire. But she triumphed, and the Cross of Christ, the glorified instrument of man's redemption, and

the symbol of a life conformed to the teaching and example of the Redeemer, took the place of the Roman Eagle and became the standard of Christianity. Rome became the seat of the empire of the Church and the center of Christian civilization.

Later on, when the barbarous hordes of the North overran Europe, and Christian civilization was threatened with destruction, St. Benedict and his sons saved it. They won the savage hosts to Christianity and formed them into the Catholic nations of the West, while Ireland became the school of Europe during the constructive period.

Still later, in an age of intense worldliness when men turned to pagan literature and pagan ideals and the spirit of Christianity was endangered, St. Dominic and his sons preached the Gospel to Europe, while the children of St. Francis, by their example, taught the people the meekness and humility of Our Lord and detachment from the world. These object lessons had a striking effect; and yet again men needed to be taught that it was not the humble garb and simple living and bodily austerity that precisely made the good Christian and the saint; no, but the interior virtues of the heart, purity, gentleness, charity and a delicate regard for others: and here was the mission of St. Francis de Sales, the refined, the delicate, the beautiful master of the spiritual life.

At the great revolt of the sixteenth century, when men protested against the doctrines of Revelation and the restraints of the moral law, and would make for themselves a religion of license, St. Ignatius and his sons met the danger and saved the Church. At the dawn of the eighteenth century, again there was danger ahead, aye, danger that would destroy all faith and uproot Christianity itself. But the Church met this menace also, and again triumphed.

Voltaire was born at the end of the seventeenth century, and in the same year (January 3, 1694) the birth of St. Paul of the Cross was recorded. Their lives ran in contrast and in parallel for over eighty years. One hated what the other loved: the aim of one was derision of the Cross; that of the other was exaltation of the Cross. One led men to scorn, blasphemy and defiance of the Son of God; the other led them to faith, to love, to purity, to repentance at the foot of the Cross. One was a demon incarnate, the other a saint.

In that age it was no longer the indwelling of the Holy Ghost in the Church, or the real presence of Our Lord in the Blessed Sacrament, or the supremacy of Peter, or the prerogatives of our Blessed Lady that were attacked; no, but the Incarnation itself, the divinity of Our Lord Jesus Christ and His saving Atonement. Christianity itself was at stake. But the Cross was again to conquer, and the Saint of the Cross, Paul, was to counteract the scorn and the sneer and the venom of Voltaire. The power of the Cross was set against the power of hell, and the Cross prevailed. Voltaire died raving in mad despair,

calling for a priest to apply to his soul the saving grace of the Redeemer, and he went to his place with Judas and Julian and other apostates; while Paul of the Cross lives in the hearts of the faithful and his work goes on, and men are led to see the infinite love and mercy of God in the Atonement and Redemption wrought by His Divine Son.

Paul was born in the pretty little town of Ovada, in the north of Italy, and in baptism received the name of Paul Francis. His parents, Luke Danei and Anna Maria Massari, came of noble families, but were in reduced circumstances owing to wars and confiscations. His father was a Christian gentleman and the very soul of honor. His mother loved God and devoted her whole attention to her family at home. To form the hearts of her children for God and duty was the work of her life, and how well she succeeded, we can judge from the eldest, Paul Francis. At the first glimmer of reason she put the crucifix into his hands and, led by the instinct of faith, he pressed it to his lips. Again, at the dawn of reason, he looked at it and asked: "Mamma, what does it mean?" "My little one," she answered, "it means that God loved you and came on earth to die for you." He loved his Crucified Lord, and as he passed from boyhood to young manhood, the story of the Passion occurred to him with its lessons for mind and heart. It became the controlling influence of his life and he never lost his baptismal innocence.

He was gifted and intelligent, and had the advantages of a good education. He was stately and winsome and handsome, and a leader among the young men of his own age. He took advantage of this to hold them in the Sodality, and lead them to love virtue and hate vice. Many of them embraced the higher life and entered the sanctuary, and they traced their inspiration to Paul Francis Danei: "His very presence," they said, "acted as a restraint against what was unseemly, and as an inspiration to what was good and holy."

The second great lesson that Paul's mother taught him was love for the "Madonna." It was her own love for Our Lady that she instilled into his heart, and it was tender and beautiful. The rosary was her favorite devotion and it became Paul's. He used to kneel before the little altar in his own home and recite it. In time he was joined in it by his younger brother, John Baptist. They loved Our Lady and addressed her with the confidence of children as their heavenly Mother, and carefully avoided whatever they feared might displease her. This feeling grew with them as they advanced in years, and it led to angelic purity.

Mary rewarded their devotion by her special protection in moments of danger. The boys were out for a stroll along the banks of the Tanaro, a deep and rapid river: one of them slipped and fell, and the other in trying to save him lost his footing, and both plunged into the stream and were carried off by the current. No one was

near to hear their cries and rescue them. They were on the point of drowning, when a beautiful Lady, the Queen of Heaven, appeared, and stretching forth her hands, drew them to the bank in safety and then disappeared. They had called on Mary and she came and saved them. They now loved her more than ever and consecrated themselves to her. Ever after, the love of Jesus and Mary was entwined in their hearts to the exclusion of aught that would taint their innocence.

In 1714 war broke out between the Republic of Venice and the Turks. The Sultan, Achmet III, poured an army into the Morea in violation of the Treaty of Carlowitz, and the Venetians prepared to oppose the march of the Crescent. Clement XI appealed to Christendom to oppose this attack upon Christianity. Paul Francis Danei heard the appeal and went to Cremona, in Lombardy, to enroll as a volunteer in the army which was to proceed to Venice, and thence to the seat of war. Here was an opportunity to give his life for the Faith, and he embraced it. He did his duty as a soldier with the spirit of a martyr. But while praying before the Blessed Sacrament at the Forty Hours' Devotion in the town where his regiment was quartered, it was revealed to him that he was destined for another warfare and other conquests for the Cross. It came as a direct command from Our Lord on the altar, and he went at once to his commanding officer, received an honorable discharge and set out for home. On the way he was overtaken by night and, turning to a light in the distance, he approached an imposing villa and asked for hospitality. He was kindly received and offered the best in this affluent home. His noble mien and the charm of his conversation so pleased his hosts, a childless couple advanced in years, that they offered to adopt him as their son and make him their heir. He thanked them for their gracious offer and said that he must decline it.

Another offer awaited him on reaching home. His uncle, a good priest, the Reverend Christopher Danei, wished to make him his heir and arranged a suitable marriage for him. The young lady was handsome, virtuous and well connected, with a large dowry. He was introduced to her and she was charmed with his goodness and distinguished bearing. He was pressed by his family and friends to consent to this union. The pressure was hard to resist. Father Danei pleaded that it would retrieve the losses of his noble family. Paul played for time; he went before the tabernacle; he sought light in the Great Presence, and there he found that there was only one object beautiful in his eyes; only one love that could reign in his heart—only one: and that was his Crucified Lord. And there his choice was made at once and made forever! He asked Our Lord and His Blessed Mother to help him in his resolution. His prayer was answered; in a few days his uncle fell ill and died. Paul was free. The saintly priest left

his estate to Paul without any conditions, and he was summoned to hear the will read. When this formality was over, he simply renounced the estate into the hands of the Vicar-Forane, and looking at the crucifix said: "My Crucified Lord, I protest that of this estate I shall take no more than this Breviary; for Thou, O Lord, art sufficient for me." The world had wooed him; the interest of his family had called him; and this pleading was enhanced by the authority of a worthy priest whom he held in great respect. But he renounced all for Jesus Crucified, and his choice was irrevocable. The Lord was preparing the way for his mission.

His days were now spent in prayer, in great austerity, and in every good work. Though the youngest member of the Confraternity of St. Anthony, he was elected "prior," and he spoke with extraordinary grace and unction at its meetings. But it was on the Passion of Our Lord that his wondrous power was felt. His words on the subject seemed inspired. They fell like flaming fire on the hearts of his hearers. Even at this early period he had remarkable graces, and by heavenly intuition he could detect when those who approached him were in sin. Its offensiveness in the presence of innocence was blighting. And he charged those in sin to go to confession and receive absolution. In a few instances, the warning was unheeded, and sudden death followed the grace neglected.

His rule of life at this time was absolute obedience to his confessor, and often it harrowed his very soul and cost him more than all bodily austerity. A gentleman of Castellazzo arranged an entertainment for the young people of the town at the time of the carnival. Their friends were to be present, and the dangers to which custom exposed them, avoided. Paul happened to pass by and his confessor saw him. He called him and told him to join the party and amuse himself. Paul hesitated for a moment; it wasn't sinful, and he must obey his confessor. He entered the hall and was heartily welcomed. He was requested to lead the first dance, and he consented. He selected his partner and was about to commence, when the musicians suddenly stopped and found the strings of their instruments all broken! Providence intervened, and the priest saw that his penitent was destined for something higher. At once he sent him to a confessor more enlightened than himself. This was Father Jerome of Tortona, a Capuchin.

Paul had now reached twenty-five and had not yet seen the life to which God had called him. Father Jerome soon realized that he was no ordinary soul and that God destined him for something great; but what this was, he could not see. He allowed him to go to Communion daily and directed him in prayer. In this exercise the Saint spent seven hours of the twenty-four, and attained to great union with God. After he had understood Paul's interior, Father Jerome advised him to

consult a great servant of God, Father Columban of Genoa, also a Capuchin, who lived at Ovada, Paul's birthplace. To obey one director, Paul often walked twenty miles to consult another. Father Columban was the first to discern the extraordinary ways by which God was pleased to lead His servant. He, too, understood that this saintly young man was destined for some great work in the Church. But he could not see just what it was. He simply waited and prayed for light from Heaven. Well, "the chapter" was held and both Fathers, Jerome and Columban, were transferred to distant convents of their Order, and Paul fell into new hands, Father Paul Cerruti, a priest of great penetration and very practical. He waved aside all Paul's exercises, told him to give up dreaming and be matter-of-fact! He outlined his subjects for meditation and ordered him to keep at them. He left his penitent waiting for hours, scolded him in season and out of season, and put him to the hardest tests. The Saint was always docile but at fearful cost, and when advised to go to another confessor, he simply said: "No; this Father is good for me; he makes me bow my head." Father Cerruti was at last satisfied. He was sure that Paul would yet be canonized; and when the Congregation of the Passion was established, he sent the Founder many worthy candidates. Father Cerruti now sent Paul to the Bishop, Monsignor Di Gattinara. This holy prelate afterward became Archbishop of Turin, and when his flock was threatened by the invasion of the French in 1743, he offered his life to God for them. The Bishop soon understood Paul and helped him to find his real vocation and follow it. A secular priest and a holy Bishop led the immediate way for him.

Paul in vision had seen a scourge, and on each of its thongs was written in letters of gold the word "Love." It left the impression that he would have many things to suffer for the love of God. He now had an intense yearning for solitude and penance, and was possessed with a longing to move the souls of men with the fear of God. Like St. Teresa, he, while in ecstasy, had a vision of hell, and the fear of it never left him, and he had an irresistible impulse to appeal to men for the sake of their own souls and the pains of their Redeemer, to do all in their power to avoid that place of endless woe. It would flash across his mind that he should collect companions to carry out in concert with them the work of God that was calling him. Here was the first clear intimation of the Congregation which he was to found. But an overwhelming sense of his sinfulness and unworthiness stood in the way.

And now Bishop Di Gattinara reassured him. He had heard Paul patiently. He had looked into his soul, and with the light of the Holy Ghost he saw the wonders of grace there concealed. He discerned his vocation and the work destined for Paul in the Church. Seeing the depths of Paul's humility, he said: "My son, the foolish

things of the world hath God chosen, that He may confound the wise: and the weak things of the world hath God chosen that He may confound the strong. And the base things of the world and the things that are contemptible, hath God chosen: and the things that are not, that He might bring to naught the things that are: that no flesh should glory in His sight" (I *Cor.* 1:26). "O Father of light," cried out the holy prelate, "Thou hast hidden these things from the prudent and hast revealed them to little ones."

## CHAPTER II

### HABIT OF THE PASSION

Habit of the Passion—The New Congregation—First Visit to Rome.

BISHOP DI GATTINARA had decided Paul's vocation and reassured him. This was in the Summer of 1720. The Saint tells us that one day in Autumn of the same year he was on his way home from the church of the Capuchin Fathers in Castellazzo, as recollected as when at prayer. Suddenly, he was wrapped in ecstasy; all the powers of his soul were lost in the Sovereign Good; every creature was shut out from his thoughts, and his interior was filled with heavenly delights. He beheld himself clothed in a long black habit, adorned with a white cross on his breast and under it in white letters the holy name of Jesus, and he heard the words: "This is to signify how pure and spotless the heart should be which has engraven on it the sacred name of Jesus." A short time after this, while in prayer, this same habit with the white cross and holy name of Jesus was presented to him the second time, and he pressed it to his heart with great joy. He saw it "in God," he says, in a mysterious way that he could not explain. And now a great longing took possession of him to bring companions together, and with the approval of the Church, found a Congregation. At the same time, God impressed on his mind the rule which they were to observe—he and his companions.

Again, while in prayer, the holy habit was presented to him for the third time; but now by our Blessed Lady, who appeared to him. She held the habit in her hand and he noticed that to the word *Jesu*, were added *XPI Passio* which read, "Passion of Jesus Christ," and suddenly he found himself clothed again with this habit. He now clearly understood that the great work to which God called him must be accomplished under the patronage and with the help of our Blessed Lady. The Saint wrote out an account of these visions and gave it to the Bishop, who simply read it and was silent. Paul was perplexed at his director's silence, and he prayed to Our Lady to come to his assistance. This prayer was soon answered.

One day while walking along a lonely footpath in deep recollection, our Blessed Lady appeared to him again. This time she was herself clothed in the holy habit, and on it she wore the sacred sign. This latter was of a dazzling whiteness on a dark background in the form

of a heart, surmounted by a cross. In the center of the heart were the words: *Jesu XPI Passio;* beneath these, were three nails interlaced. Our Lady bore on her face the marks of her sorrow at the foot of the Cross on Calvary and she said to Paul: "My child, do you see me in mourning? It is for the Passion of my beloved Son, Jesus. Thus shalt thou be clothed, and thou shalt found a Congregation and its members shall be clothed as you see me now clothed, and they shall continually mourn for the Passion and death of my Son." Then Our Lady suddenly disappeared. This vision left such an impression on the Saint that in recalling it long years afterward, he exclaimed: "Oh, how beautiful she was!"

From this moment all the Saint's doubts vanished. He now clearly saw the work before him and understood the angelic purity of heart and innocence of life required in those who would wear this habit, since our Immaculate Lady herself was the first to wear it. His saintly director was now convinced; but he must first consult men eminent for their knowledge of spiritual things, and among them Father Columban, Paul's former confessor. All agreed that Paul had a call from Heaven, and the Bishop decided to clothe him in the habit he had seen in his vision, and let him begin his new life. The ceremony took place in the Bishop's private chapel on Friday, November 22, 1720. The holy sign, however, was not to be worn till the Holy See had given its approval. From that day the Passionists date the foundation of their Congregation.

The sign is worn as a seal over the heart, to denote its purity and love for Jesus Crucified, both by priests and brothers of the Congregation. The priests wear it also on the cloak over the left arm as a shield, as they are required to preach the Word of the Cross. It is their shield in battle with the powers of darkness. The words *Jesu XPI Passio* are in Greek and Latin. The Greek for Christ is abbreviated, as the mark over it indicates. The nails are within the heart to show that the memory of the Passion and Crucifixion of Our Lord must always be kept in the heart. This is the meaning of the Passionist habit and sign.

Paul now wore the habit of the Passion, but long years of preparation in trial and prayer and penance must elapse before the new Congregation will be formed into a Religious Order and receive the formal approbation of the Holy See. The Founder had been told by Our Blessed Lady to write the rule, and the time now had come for this work. Paul asked the Bishop's consent to retire to a little cell adjoining the church of San Carlo at Castellazzo and there spend forty days in retreat and write the rule. The discomforts of this cell, the austerities he practiced and the temptations of the evil one seem incredible. Paul was required by the Bishop to keep a diary. But for this, his experience would never be known. In his contest with the

weakness of nature and the power of hell, he called on the sweet name of Mary for help. He was doing her bidding and she came to console and sustain him. Nay, at her request the Lord Himself came more than once to visit His servant in that little cell and fill his mind and heart with light and love for the work before him. On the morning of November 28th, while in prayer, the heavens opened and he saw the glorified Founders of the Orders in the Church praying for the new Congregation of the Passion, and this vision filled him with new hope and courage. And now his brother, John Baptist, came and offered to be his companion and first subject in the Congregation, and Paul accepted him.

On the tenth day of his retreat, he began to write the rules, and finished them on the fifteenth. He had never read any rule, had none to refer to, and no guide to consult. Yet every department and phase of the religious life are adjusted with a wisdom and foresight that are amazing. They meet all the requirements of the Canon Law and have an elasticity that makes them suitable for every clime and every age. They passed through the hands of the most learned men in the Sacred College before their final approbation, yet no change was made in them except a few modifications to bring them within the reach of normal constitutions. This is accounted for by the Saint in the following words found in the preface of the first edition of the rules: "I wish you to know that when I wrote, I did so as fast as if there had been some one in a professor's chair dictating to me. I felt the words come from my heart. I have written this that it may be known that it was a particular inspiration from God. As for myself, there is nothing in me but sin and ignorance." Paul continued his retreat after he had written the rule, and on December 26th, while praying in the presence of the Blessed Sacrament, the sad lot of those who had lost the Holy Mass and the Real Presence occurred to him; and strangely, England, once Mary's Dowry, came up before him. He saw it now, sad and dark, with the sign of faith and hope banished from it, its glorious temples no longer the dwelling-places of the Emmanuel, but empty, and His love slighted. He had been banished from this land by the hand of heresy. As Paul knelt before the tabernacle, he received a commission from Our Lord to pray for the conversion of England, and this at the very time Voltaire was in that unhappy land imbibing the ideas of John Locke and Joseph Hume, and formulating the *Ecrasez l'infame* of the Revolution. Voltaire, driven from his own home, confined in the Bastile for his infamous life and licentious writings, fled from France to England and under an assumed name was there preparing for his work of destruction, while St. Paul of the Cross was receiving his "mandate" for England and preparing to meet the new onslaught on the Church

by the arch-infidel. The point of contact here between their missions is significant.

On January 1, 1721, Paul finished his retreat, and next day submitted his diary and the rules to the Bishop for his inspection. The latter was satisfied; but before giving his approval, he directed Paul to take the rules to Father Columban, who now lived at Pontedecimo, forty miles away, over a chain of the Apennines. The season was fearfully cold, the roads were almost impassable and famished wolves prowled on his pathway. The journey nearly cost him his life, and he would have succumbed but for some kind-hearted policemen who befriended him in his dire need. He never forgot the kindness of these men, and in his missions he showed the greatest regard for their confrères in the service and gave them the most considerate attention. Father Columban was delighted to welcome his penitent once more and see him wearing the habit of the Passion. He approved the rules, and his approbation was followed by that of the Bishop. Thus, the first condition required by the Church for a Religious Congregation was secured, and Paul's gratitude to our Blessed Lady knew no bounds. He trusted that the time had now come when he might throw himself at the feet of the Vicar of Christ and beg his permission and blessing to begin his work of reviving in the hearts of the faithful the devotion that burned so brightly in his own—a grateful memory of Our Lord's Sacred Passion. Bishop Di Gattinara agreed to this plan and gave him letters to friends in the Eternal City, and Paul set out on his journey. John Baptist wished to accompany him, but the Saint objected: "Well, then," said his brother, "you may go, but you will find no peace without me."

From Genoa, he sailed for Civita Vecchia. The little vessel was becalmed near a great promontory off an island on the Tuscan Coast. The sailors cried out, "Monte Argentaro!" At these words, Paul remembered what our Blessed Lady once said to him as he prayed before her altar: "Paul, come to Monte Argentaro, for I am there alone." He gazed on the mysterious island, and to his delight the sailors decided to go ashore and await the breeze. Paul understood that the winds had not gone asleep by chance, and that it was the second invitation from Our Lady to come and serve God on this mount. The sailors stepped into their boats and Paul was invited to accompany them. As he went ashore he remembered that it was the feast of Our Lady's Nativity. He examined the mountain and, on making the ascent on its southern slope overlooking the sea, he found a number of cells hollowed out of the rock. He was charmed with its aloofness and the solitude that reigned there. It was a haunt for prayer, and his soul was filled with sweetness. By a strange intuition he felt it would be his future home. Suddenly, the breeze came

up, and the signal was given to return to the ship. The sails spread to the winds and they were quickly under way.

At Civita Vecchia they were quarantined, and, while held on the ship, Paul made a neat copy of the rules to hand the Holy Father, Innocent XIII. He had won the hearts of the honest sailors and he took advantage of this to instruct and lead them to a better life. The officers wondered at the change wrought on those hardy, simple men. Prayers and the chant of the Litany of Our Lady became part of their daily routine. When allowed to land, Paul took the road on foot to Rome. At the end of the first day he asked for hospitality at a cottage on the wayside. This was cheerfully given him by a good Spaniard who lived there. He resumed his journey next morning, and when he came in sight of St. Peter's dome in the distance, he fell on his knees and gave vent to his devotion;—the city of the holy Apostles and martyrs and saints filled his heart with emotion.

Heedless of all other attractions, on entering the city, he made his way to St. Peter's, and, prostrate before the tomb of the Apostles, he remained long in prayer. As he left the great basilica, he was directed to the hospice of the Holy Trinity and was received with other pilgrims and waited on by nobles and a great Cardinal.

Next morning after Mass and Communion, he approached the Vatican, ascended the staircase, and entered an apartment. He asked the first attendant whom he met, if he could see the Holy Father. He was promptly ordered out: "*Andate, andate,*" said the official. "*Sapete quanti birbi capitano tutto giorno?*" "Go on; go on; do you know how many rogues come round here every day?" Paul was simply turned out. He made no reply, but meekly went his way. He fancied that he had been treated as he deserved, and felt that his time was not yet come. "Wait, dear Father. The time will come when the papal carriage will be sent for you, and the Vicar of Christ will come to visit you in your little cell at Sts. John and Paul's; but God's time is not yet, and you must wait and suffer!" The lone pilgrim wended his way to St. Mary Major's and knelt before Our Lady's altar. Mary's hands were outstretched to receive him. She filled his heart with comfort and hope, and there, as he knelt, he made a vow to promote a devotion to the Passion of her Divine Son and a grateful memory of it in the hearts of the faithful. After placing himself and the new Congregation under the protection of Our Lady, he left Rome for the mount in Tuscany overlooking the Mediterranean, to pray and wait for God's time. But he must go to Alessandria to see his Bishop and report to him his experience in Rome.

As he went, he recalled the words of his brother, John Baptist: "You may go, but you will find no peace without me." The Bishop was delighted to embrace his spiritual son once more; and, to his surprise, he found that Paul, far from being disheartened, requested him

to give the habit to his brother, John Baptist. This was done on November 28, 1721. And now the brothers set out for Monte Argentaro and there took possession of a hermitage called the "Annunziata." Here they found a few cells, a damp church utterly forlorn, and in it a painting of the Annunciation covered with mold. Paul recalled the words: "Come to Monte Argentaro, for I am there alone." Our Lady's invitation was now heeded. The beauties of nature and the profound solitude reigning there, invite the soul to prayer and the contemplation of the Divine Beauty. It was holy ground; prayer and penance and angelic purity had been practiced there from the earliest times. St. Gregory tells of the solitaries who had lived there (*Decl. Lib.* III, 17). The Lady Fabiola visited them in her pious pilgrimages and aided them in her charity. And Paul was destined to continue the praise and love and sacrifice begun by the ancient solitaries, and there established the first "Retreat" of the Congregation of the Passion. But years must pass before the happy day of its realization, September 14, 1737.

As Paul and John Baptist walked over the mountain they found it covered with verdure of various tints. The sweetness and freshness of flowers and shrubs and the aromatic perfumes were simply bewildering. The view on the other side is one of marvelous beauty.

A stretch of sandy soil separates the mount from the mainland. There, a lake of majestic proportions almost surrounds the city of Orbitello with its limpid waters. There are cliffs and knolls and sloping plains and woods and groves and fruit trees and lines of chestnut and olive on its slopes. In one of its charming openings the brothers came again on the hermitage. It was once an Augustinian monastery, but now the mould of ages had settled on its ruins; yet, it was not unsightly, for the moss and ivies and vines had grown over its dismantled turrets and massive walls. They passed from the opening at the hermitage and came out on a great plain. The scenery from this point away in the distance was sublime. They gazed for a time in wonder and then knelt to adore the Blessed Sacrament in the Church below and now recited the Litany of Our Lady. Paul was wrapped in ecstasy.

Suddenly, he arose and with his stick traced a line up and down the plain till it embraced the dimensions of a church and monastery. "Here," he said, "we shall build the first church and retreat of our Congregation." Having secured the consent of the ecclesiastical and civil authorities, they took possession of the hermitage, put things in order, and began their life there. It was more angelic than human. The Bishop of the diocese wrote of them: "They are two brothers who perform voluntary penance and lead a life so austere that it may be admired, but cannot possibly be imitated without a special grace from God."

They never left the island except to hear Mass, receive the sacraments and instruct the people of the neighborhood. The hunters who roamed over the island surprised them at their devotions and austerities, and soon the report of their sanctity spread far and wide. This led to a pressing invitation from Monsignor Pignatelli to come to Gaeta. Though reluctant to leave the holy solitude of Monte Argentaro, Paul judged that it would be conducive to the advancement of the new Congregation, and he acquiesced. The good Bishop received them with the greatest kindness and gave them a little hermitage near the town, where they could continue the life they had led at the Annunziata. He employed them in apostolic work and requested Paul to give a retreat to the candidates for orders. The good accomplished was soon noised abroad and became known throughout Italy.

The saintly and illustrious Monsignor Cavalieri, Bishop of Troja and uncle of St. Alphonsus Liguori, now appealed to the brothers to come to his diocese. This venerable prelate was intensely devout to the Passion of Our Lord and had an inspiration himself to found a Congregation to promote a grateful memory of it in the hearts of the faithful. He felt the time had come for the project so dear to his heart, and he would at least aid those whom the Lord had chosen for it. Cardinal Cienfuegos and Monsignor Pignatelli urged Paul to accede to Monsignor Cavalieri's request. His sanctity and fame were so great that they considered it a call from Providence. The brothers set out for Troja and were welcomed with more than a father's affection by the holy Bishop. The three were inspired with the same vocation and they opened their hearts to one another. A beautiful friendship between them was the result, and the aged prelate vied with the brothers in austerity and detachment from earthly things. His palace was all that Paul's rule required, so poor and clean and devoid of ornament was it. The Bishop employed Paul in reclaiming the most abandoned sinners of the city and he saw the power of God in the change wrought in these poor souls.

He read the rules of the new Congregation and cordially approved them. "This work is altogether of God," he said to Paul. "You will see great things; you will find it will turn out a glorious work, but in ways unknown to you and hidden from you at present." And he told the brothers to prepare for Holy Orders, as it was God's will, and he assured them that very soon they would have as many companions as they desired. He formed the resolution of founding the first house of the new Congregation, and he commissioned a Jesuit Father, his confessor and friend, to choose a suitable site for it. Then he intended to resign his See and enter the novitiate, a simple novice under Paul's direction.

# CHAPTER III

## THE NEW CONGREGATION

**Benedict XIII Approves the Congregation—Ordains Paul and John Baptist.**

BENEDICT XIII succeeded to the throne of Peter in 1724 and proclaimed a Jubilee. Bishop Cavalieri judged the time opportune for obtaining the papal sanction for the Congregation of the Passion, and he decided to accompany Paul and John Baptist to Rome for this purpose and also to gain the indulgence of the Jubilee. But his great age and failing health stood in the way. He found himself unequal to the hardships and fatigue of the journey. However, he directed the brothers to go themselves, and he gave them letters to several cardinals and prelates of the Papal Court. They took leave of their friend and father. It was an affecting leave-taking, for the three friends felt they would never meet on earth again. Paul and John set out for Rome, feeling that God's time had come and that now they would receive the blessing and sanction of His Vicar. With tender piety and ardent faith they complied with the conditions of the Jubilee, and their happiness was supreme as the priceless treasures of the Church were opened to them. They were praying in St. Peter's with deepest recollection when one of the Canons passed by. In an instant his attention was arrested by the modest bearing and the strange garb of the two young men: their attitude was so reverent and they were so oblivious to all about them but the Divine Presence. They were pleading for the new Congregation at that moment. The prelate hesitated to interrupt their prayer, and waited. Finally, he asked who they were, whence they came, and their purpose. His kindness and delicate interest won the confidence of Paul, and he confided to him his secret and the purpose of his visit to Rome. The Canon was Monsignor Crescenzi, afterward the illustrious Cardinal. He became their friend at once and remained so to the end. He introduced them to Cardinal Coradini. Their friends grew and they had kindly offers of hospitality. They accepted that of Father Lami at a little hospice under the patronage of Cardinal Coradini. It was the nucleus of San Gallicano, the great hospital built by His Eminence for the afflicted poor. Here they awaited an auspicious moment to see the Holy Father and have their future decided. The fate of the project nearest their hearts now depended on a word from His Holiness. Meanwhile, Monsignor Crescenzi inspired

and directed everything for them. His great card was the friendship and approval of Bishop Cavalieri, whom all revered and loved for his holy life and great wisdom. Casually, Cardinal Coradini and others dropped a word to His Holiness about the visit of the brothers, Paul and John Baptist, and soon he was apprised of their purpose and it appealed to him. The fateful moment had come. Monsignor Crescenzi told them that the Pope would have occasion to visit the church of Santa Maria Navicella and that they could see him there. They came early and waited. The Holy Father entered. When they thought it would not be intrusive, they approached and fell on their knees. Paul was overcome and could not utter a word. But the Pope was so simple, gracious and kindly, that he regained his composure, and now Paul asked permission to form the Congregation of the Passion according to the rules which he had written. His Holiness had been informed of their purpose and spirit by kind friends, at the prompting of Monsignor Crescenzi, and without a moment's hesitation he granted the request. Benedict XIII *viva voce* approved the foundation of the Congregation of the Passion! And this gracious Dominican Pope will live forever in the hearts of the Passionists for this kind act on that memorable day in Santa Maria Navicella. The heart of Paul of the Cross was ever full of gratitude to him, and he loved the great Order which gave him to the Church; and in his old age, when the end was approaching, he placed his "little Congregation" under the protection of the Master General of the Dominicans and obtained from him the privileges of the Holy Rosary Sodality for his children.

Paul now had the papal sanction and blessing for his work. God's will was manifested without a shadow of doubt, and success was assured. The sanction of the Church, to be sure, was only permissive; the community had yet to be formed and trained and proved under her fostering care, and this would take time and demand untold effort and hardship on the part of the Founder. Well, he simply decided to return to the hermitage at Gaeta and there in solitude, prayer, and penance, begin his work. In the seclusion of this "Retreat," as he called it, he spent his days in union with God and received marvelous graces. His favor with God was soon manifested in wonderful ways and the "Retreat" lost its character for solitude, and Paul asked the Bishop to let them retire to a little sanctuary on the top of a high mountain over the city, called "Madonna della Civita." There they lived with some holy priests under the direction of Father Tuscinardi, the superior. After some time, their director counseled the brothers to return to Rome and there in the heart of Christendom lay the foundation of the new institute. Paul referred the matter to Monsignor Pignatelli, and he agreed with Father Tuscinardi that this plan would advance the work, although he and his people would

miss them greatly. With the Bishop's blessing they returned to Rome. Cardinal Coradini and Monsignor Crescenzi gave them a most cordial welcome. The Cardinal declared that Providence sent them at the right moment. The hospital of San Gallicano had just been opened and it occurred to His Eminence that Paul and John Baptist were the men to take charge of the nurses and attendants and form the staff, and they were prevailed on to enter the service and assume the charge. Their sanctity was soon recognized and their work was most satisfactory. To hold them for the service of the hospital and give their zeal a wider range, the Cardinal decided to promote them to Sacred Orders. He arranged the matter with the Pope and they were to be ordained for "the service of the sick in the hospital." The humility of the young men stood in the way, but the Cardinal's authority overruled this, and they submitted. Their duties prevented their attendance at the lectures in the Roman colleges, and they were placed under the tutorship of a learned Minor Observantine, Father Dominic. Their early education was thorough, they were gifted, and they made rapid progress under their new master. They received the tonsure, minor and major orders, and were ready for the holy priesthood on June 7, 1721. Pope Benedict XIII himself ordained them in the Vatican Basilica.

While imposing hands on Paul, it was observed that he pressed them on his head with peculiar earnestness, saying: "Receive the Holy Ghost, etc." When the ceremony was over, the Pope joined his hands, saying, "*Deo gratias.*" Then he spoke to Fathers Paul and John Baptist with special condescension, inquiring very kindly about their home and affairs. It was Ember Saturday in Pentecost week and on Trinity Sunday they said their first Masses. Father Paul's faith and love and tender piety were revealed by his tears at the altar. He was favored with a remarkable grace on this occasion, for he was heard to say in after years whenever he recalled it: "Oh, what a sight!" Often during the Holy Mass his face was seen to glow with heavenly beauty as if the Divine radiance was reflected on it. At one time he was seen raised in the air after the elevation; at another, he was enveloped in a strange lucid cloud. His faith became vision and he left the altar in tears.

The new priests devoted their energies to their charges with greater zeal than ever, and their spiritual care of the sick was unremitting. But their friends noticed that their strength began to give out, and they became alarmed about the health of the holy priests. Cardinal Coradini and Monsignor Crescenzi were greatly concerned about the matter. Monsignor Cavalieri wrote to Father Paul, at this crisis, that his further stay in Rome was not in accordance with the designs of Providence, and that this work in the hospital was contrary to his vocation as revealed by Our Lord Himself. This was the last advice

of the venerable and holy Bishop. The Fathers had done good work in the hospital. Its staff was now organized; everything was in good working order and their places could easily be filled by others. Under the circumstances, the Cardinal released them from the service of the hospital and had their title of ordination changed to that of Missions, and Clement XII made them Missionaries Apostolic. They confided their plans to Monsignor Crescenzi, who promised that he would continue to be their friend and protector in Rome. They returned to the solitude of Monte Argentaro. Now their real mission began.

Father Paul was thirty-four years old, mature in sanctity, gifted with extraordinary graces and filled with the Holy Ghost. The first Passionist Father! He was to set an example for his sons and lead the way in the type of sanctity which God required of them in the observance of the rule and in forming the spirit of the Congregation. He was to blend the active with the contemplative life, to spend himself for souls, yet suffer no detriment to his perfect union with God; to join prayer with work, and thus be charged with power from God to reap abundantly the fruits of the Atonement. Our Lord in His Passion was his Exemplar; and his life was forever to carry this message to his sons: "Be ye imitators of me as I am of Christ."

Fathers Paul and John Baptist found the hermitage of the Annunziata now in possession of a recluse who was impervious to the refining influences of grace. He was so genuinely disagreeable that the Fathers retired and took passage for Genoa to return to San Stefano at Castellazzo. They went on board, but the ship was immovable; no power could get it under way, while other ships beside it sailed away from Portercole to their destination. Father Paul at once understood its meaning. He sought the captain, thanked him for his kindness, and disembarked with his brother. The ship was at once released and followed in the wake of the others out to sea. The Fathers were to remain on Monte Argentaro. This was the will of Heaven. There was another hermitage on the mount, called San Antonio. It was in a deplorable condition from neglect and decay, and here a beginning was made. Things were cleaned up and put in order; a chapel was arranged and the poorest convenience for community life made ready. Candidates presented themselves and the regular observance of a Passionist Retreat was begun. The Bishop gave Fathers Paul and John Baptist the faculties of the diocese and requested them to begin a series of missions to revive the faith and piety of his people and reclaim the sinful. The work of the Passionist—his own sanctification and then the sanctification of the people—was inaugurated by the Founder, Father Paul of the Cross.

Amid sore disappointments and great opposition, the little community was established and the first Retreat built on Monte Argentaro.

Requests for missions came from every part of Italy; wonders were wrought by the Saint; his apostolate excited indescribable enthusiasm; and the prelates of the Church were amazed at its enduring results. The Saint exercised a mighty influence for virtue and holiness of life. The appeal of the Passion was irresistible; it inspired an intense love for Our Lord, and people were brought to the foot of the Cross confessing their sins and weeping for them. The community grew and those early Passionists were like their Founder in virtue, zeal, and union with God. Requests for new foundations were pressed on the Founder, and he had twelve opened before his death. The Congregation was well established and its work in the Church secured. It was "altogether the work of God," as the saintly Bishop Cavalieri foretold.

We are amazed at the Saint's life; its innocence and austerity; its holiness and humility; its marvels and human side; its tenderness for the suffering and its pity for the sinful. He imitated the sweetness of St. Francis de Sales with the austerity of St. Francis of Assisi, but the second was for himself. While sin nearly broke his heart, he was mildness itself toward the sinner. To the greatest he gave the lightest penance, just "three Hail Marys," but he wept for the sins committed and did penance himself for them. "Ha, ha," the evil one said to him, "you have taken the sins of the others on yourself and you will be damned for them." But the Saint promptly replied: "The Passion of Our Lord will satisfy for the sins I have taken upon myself." He never lost his baptismal innocence, yet he had the greatest sympathy for poor sinners. They crowded to his confessional and left it in grace and peace. He combined the apostolic life with that of prayer, the contemplative with the active, as one sustains the other and both are essential to the spirit of the Order and its work. A Passionist cannot keep his rule and do the work destined for him in the Church without prayer. A blend of the contemplative and the active is essential to the spirit of the Congregation of the Passion, as the Founder impressed his own spirit on his work. Attendance in choir, called "the regular observance," is a feature of the contemplative life, and its purpose is to foster the spirit of prayer. No one may exempt himself from it, as prayer is the test and measure of success in the missionary field. The Passionist who prays, reproduces the ideals and the life of St. Paul of the Cross, and a harvest of souls is the result.

Venerable Strambi wrote of the Founder: "His virtue was not of the terrible and austere kind, but gentle, courteous, and full of sweetness. His method of conducting souls to God was full of tenderness, compassion, and long-suffering. He avoided gravity that would repell, and cultivated affability that would win souls to God. Hence, sinners were encouraged to go to him." This is the pattern

which he left his sons: *Dedit cor suum in similitudinem picturæ.* In his younger years people were in awe of the Saint; in his old age, they felt that they could not love him enough. His charges to Superiors were like that of St. John: "Little children, love one another. Win the heart, then mold the character. Uphold the rule but keep it first; go before others in its observance; and then let gentleness and charity and delicate consideration for them inspire your government, and the beauty of peace will reign in your community." He was loving as a mother and simple as a child himself. He made virtue charmingly attractive and won the hearts of all to it. He ever encouraged success and it gave him great delight to do so. While intentions counted more with him than actions, he never fancied that a kindly word of approval and encouragement would detract from the motives and merit of his sons. He was radiantly happy when they had acquitted themselves well in preaching and writing. It has come down as a tradition in the Order, that his kindly encouragement led many to higher efforts and greater success. A missionary who had qualified himself for his work and whose life was in keeping with his profession as a Passionist, he valued more than a retreat, or monastery. Gentleness and tact, pity and mercy, are his traits in the sacred tribunal. Rarely does his penitent leave it indisposed and without absolution. But when he does so, he returns to open his heart anew and be reinstated in grace. This is the missionary's record. It is the spirit of St. Paul of the Cross. He is immersed in the Passion and he knows the boundless pity of Our Lord, the value of His Atonement and its limitless graces for the poor sinner. "Let mercy always be uppermost," the Saint said to the Fathers. "If I were thirty years younger, I should go through the world and preach nothing but the mercy of God." Is it any wonder that St. Paul of the Cross is growing in the love and veneration of the faithful and becoming popular with them as they come to know his lovely traits and work in the Church?

# CHAPTER IV

## THE SAINT OF THE PASSION

The Saint of the Passion—Solemn Approval of the Holy See.

WHILE the Congregation of the Passion is modern and adapted to our age, it holds to some practices of the old Orders in the Church. The office is chanted in choir and the Fathers rise at night for Matins; they pray while the world slumbers. Five hours are given daily to devotional exercises, but not consecutively. Study and other duties vary the order of the day, and the ennui of routine is not apparent. There is joy and sweetness of manner and cheerfulness of heart at recreation, that come from union with God in prayer, and there is freshness of spirit for each duty as its turn comes. While the rule is austere, nothing is enjoined that can be injurious to one in normal health, or unfit him for missionary work. Here again the blend is perfect of old and new.

Passionists are neither monks, nor friars, nor canons-regular. While they rank with modern Congregations, they have "the charm of monasticism"; yet their homes are neither monasteries, priories, nor abbeys: they are called "Retreats"; and the superior is neither prior, guardian, nor abbot; he is simply Rector. A group of Retreats form a Province, and the superior of the Province is called Provincial, while the superior of all the Provinces is called General. The Fathers General and Provincial rank as prelates. To the three simple vows of poverty, chastity, and obedience, a fourth is added—to promote in the hearts of the faithful a grateful memory of Our Lord's Passion. This now forms their special feature in the Church. Hence, the popular name "Passionist." In essentials, it agrees with other Orders; yet it differs from all so much that it has been said: "St. Paul of the Cross not only founded a new Religious Order, but a new Order of Religious."

The chief work of the Fathers is the giving of missions to the people and retreats to the clergy and Religious Communities. For the "field afar" or foreign missions, they are bound by rule to go wherever sent by the Holy See. Their full dress on missions includes the cloak, or mantle, and a crucifix, with the habit and biretta. As a missionary dress all declare it impressive. But ordinarily, in the sanctuary, the Fathers wear the surplice and biretta like the diocesan clergy. They do not take charge of parishes in cities; but a parochial charge in the

neighborhood of their Retreats they find necessary in missionary or non-Catholic countries. They act as a reserve corps in the Church and are ever ready to come to the aid of the diocesan clergy in need from overwork or illness. But when their services are ended, whether on the missions or in aiding the clergy, they retire and leave the people with their own pastors. Indeed, it is a point of honor with them to sustain the latter in their charges and thus work with them in the beauty of peace. In this they simply follow the injunction and example of their Founder, St. Paul of the Cross.

Cardinal Gibbons pays a handsome tribute to the work and spirit of the Order: "They will counteract the spirit of the age—'worldliness,'" he said. The essence of this spirit is *pride*, which is the selfishness of the intellect; and *luxury*, which is the selfishness of the flesh. It is the worship of self; and it led the holy Apostle to say with tears: "All seek the things that are their own, not the things that are Jesus Christ's" (*Phil.* II:21). "The rights of man" led civil society to apostatize from Christianity, and worldliness took its place. "The rights of God" are ignored; His law set at naught; His Church scorned; the Cross is "foolishness," and its saving atonement, "folly." This was an abiding grief for St. Paul of the Cross; for, who can love Our Lord and not be zealous for His glory? And who can think of His sacred Passion and not love Him? Here we have the inspiration of the Saint. It was the *thought* of the Passion, and his *love* for Our Lord. He is the "Saint of the Passion"; his name recalls it; his words are tinged with it; his work is transfigured by it; it was his one study; he entered into the meaning of it; he adored the eternal decrees revealed in it; he dwelt on it till he forgot the world of sense and "passed into the stillness of ecstasy." His soul became so merged in the interests of Jesus Crucified, that he simply lived in Him and for Him, and in very truth he could say: "With Christ I am nailed to the Cross; I live now, not I, but Christ liveth in me." It was the thought of the insult that sin offers to God that made him tremble and turn pale; it was the thought of the same God, in His human nature, suffering for sin and suffering in vain, that made his tears flow by night and by day; it was the thought of making reparation for man's ingratitude and bringing souls to know and estimate the love of Jesus for them that sustained his apostolate. The Passion was the inspiration of his life, the secret of his longing to found an Order in the Church whose one object would be to induce men to remember with grateful and loving hearts the Passion of Jesus Christ, and see in it the nature of sin, the value of the soul, the priceless treasure of grace and the cost of heaven; and bring them to realize that, now, after the atonement, sin assumes the additional malice of crucifying again the Son of God. All the saints, indeed, were devout to the Passion of Our Lord; they made it their study, and it was the secret of their

sanctity; but there is no saint in whom it took so exclusive a form as in St. Paul of the Cross.

He had an intense realization of the mystery of the Incarnation; of the union of God and man in one Person, the Second Person of the Blessed Trinity; that "He was truly God as He was truly man"; and as His divinity could not suffer, but only His humanity, the whole terrible penalty of sin had to be endured by that sacred humanity,—while its sufferings were intensified beyond anything that we can conceive, because of its union with the Divinity. "God was the sufferer. God suffered in His human nature; the sufferings belonged to God and they were drunk up, drained to the bottom of the chalice because it was God that drank them."

He had entered into the sanctuary of the Divinity and beheld the Divine Goodness. He had gazed on the infinite perfection of God; and he had an overwhelming sense of God's love for man; but not in the abstract; not for the race collectively; but for each individual soul. While it is of faith that Our Lord died for *all men*, yet it was not for the race *collectively*, but for *each individual soul* that He died; He offered the *whole* Atonement of His Passion for *each* one *individually*, and my debt to Him is as great as if no one else were atoned for by Him. That He suffered all for *you*, and that *you* owe Him the same *debt*, does not detract from what He suffered *for me*, nor from *my* debt to Him. As He *gives Himself wholly* and *entirely* to each one individually in Holy Communion without lessening the gift to each because others receive it too—and this because He is God—so did He offer *Himself wholly* in His Passion to atone for each one individually, because He is God. *My debt* to Him is not lessened because others owe Him the *same debt*. How this appeals *to me* to love Him and not offend Him and not renew the cause of His sufferings. It would assume *in me* now a double malice—equal to *crucifying* again the *Son* of *God*. This is the appeal of the Passion, and craven indeed is the heart that can resist it. No saint ever felt it as did St. Paul of the Cross, and it was the secret of his power, and no one could resist it. His sermons were interrupted by the sobs of the people; they wept tears of love and sorrow. Sinners became holy men and holy women; and the results of his apostolate were enduring. When every other motive failed, his sermon on the Passion won the most hardened sinners to repentance, and he promised that it would be the same in missions given by his sons if they followed the method approved for them by the Holy See. "I see more and more," he said, "that the most efficacious means for converting the obdurate and hardened sinner is the Passion of Jesus Christ preached according to the method which the Divine Goodness has approved by the Vicar of Christ on earth." In one of his missions an obdurate sinner resisted grace; he held out against every appeal; he would not turn to God and go to

confession. But as the Saint raised the large crucifix on the platform to give the papal blessing at the close of the mission, this man saw the right arm of the figure of Our Lord detach itself from the wood and bless the people. The man fell on his knees, sobbed out his sorsow for sin and went straight to confession. This crucifix is preserved in the Saint's room, as a most precious relic at Sts. John and Paul's Retreat in Rome. It is richly encased in crystal and gold and is placed over the altar so that the priest looks at it during Mass when the liturgy requires it. The Most Reverend Father General, Silvio Di Vezza, in renovating this chapel, has made it safe for the future. While the Saint knelt before this crucifix on another occasion and begged Our Lord through His wounds and precious blood to have mercy and forgive them, an overwhelming sense of his own unworthiness took hold of him and he cried out: "Ah, dear Lord, I pray for others and my own soul is fit only for hell." Our Lord answered: "Thy soul is in My heart." In the process of his canonization, it is recounted that while he prayed before his favorite crucifix, he asked Our Lord to hide him in His sacred wounds. Suddenly an arm was detached from the cross and embracing the Saint, pressed him to the wound on the side. For three hours he remained in sublime ecstasy. This favor formed the subject of a great painting for the canonization. It was thus that Our Lord showed His approval of the Saint's grateful memory of His Sacred Passion and his efforts to keep it ever in the hearts of the faithful. The Passionists have a special grace and power to preach on this subject. Prelates and priests and people have recognized this fact. They declare that the appeal of the Passion from them is resistless and that grace is *felt* at work on the audience during the sermon on this subject, and that a Passionist who neglects it lacks power from on High and grace to bring souls to the foot of the Cross. Hence, the care of the Fathers never to slight this subject and to be at their best when preaching on it.

The Retreat of the Presentation had been opened on Monte Argentaro; the Fathers lived in silence, prayer, and solitude, attending to their own sanctification first; and they went forth from the seclusion of their home to labor for the sanctification of others as the rule requires. Twenty years had passed since the foundation of the Order in 1720. The Founder had preached and wrought wonderful conversions; he had cured the sick, and prophesied the future and revealed the hidden secrets of the seared conscience, and he was venerated as a saint, yet his Congregation had made but feeble progress; one thing was wanting to it: the blessing and solemn approval of the Pope, the successor of St. Peter. This would give it enduring life in the Church. It had received many privileges and much encouragement from the Holy See; but that word from the Pope was still wanting. All the Saint's efforts and the influence of friends in Rome had failed

thus far to secure it. Cardinal Crescenzi had left for the Nunciature in Paris and had requested his friend, Cardinal Rezzonico, to take his place as protector of the little Congregation of the Passion.

In August, 1740, Cardinal Lambertini was raised to the Chair of Peter and took the name of Benedict XIV. The Saint hailed his elevation with great joy and declared that he would restore the faith of Christendom. He now revised the rules and made the concessions recommended by the Roman Congregation. Then he wrote to Cardinal Rezzonico, who went to see the Pope in the interests of his charge. His Holiness requested that Father Paul come to Rome. The Founder set out at once and placed the rules in the hands of the Holy Father. His Holiness appointed a committee to examine them. This consisted of Cardinals Coradini, Rezzonico, and Father Garagni, as secretary. The latter frankly told Father Paul that no one could observe the rule, that it was absurd, and that he would oppose its approval. The night after this interview the secretary became violently ill, and felt an unaccountable remorse of conscience. He wondered what it could be, and at last he remembered his harshness with Father Paul; this was the trouble. In the morning he sent for the servant of God; heard his plea gently and patiently, and now concluded that he had been sitting in judgment on *a saint* and the *fruit* of his inspiration. From that moment he became the patron of the work he had been deputed to scrutinize. When the examination was finished, all cast a favorable vote for the new Congregation and its rules. On April 30th, the report was handed to the Pope and on May 15th, Benedict XIV approved it by *Rescript*. When he had signed his name to the document, he said: "This Congregation of the Passion is the last to come into the Church and it seems it should have been the first."

*Peter*, in his successor had spoken, and it turned everything in favor of the Saint. Friends and opponents turned to greet him on every side; opposition ceased and privileges long denied him for the spiritual comfort of his children by local authorities, were now granted with kindly grace. The Blessed Sacrament was placed in the tabernacle of their new church on Monte Argentaro, and the community went into retreat. At the close of the exercises, the first Passionists made their vows, assumed the holy sign, and at last appeared in the habit worn by our Blessed Lady and given by her to Father Paul of the Cross, the Founder. New members now joined them, men of the finest character and promise; among the latter were Father Thomas and Father Mark Aurelius, both priests. The first is better known as Monsignor Struzzieri, Apostolic Visitor of Corsica, and later, as Bishop of Lodi, and then of Amelia; the second, as the first Master of Novices, and then a most distinguished "lector," or professor. The Order was now firmly established and its work begun.

It had been approved by *Rescript* simply; but for greater stability,

approval by *Papal Brief* was necessary, and the Saint now sought this favor for his little Congregation. His petition was presented to the Pope by Cardinal Albani. It was favorably received by His Holiness and after the usual processes the Apostolic Brief *Ad Pastoralis,* was issued on April 18, 1746. Two years later, Benedict XIV passed to his reward, and he was succeeded by Cardinal Rezzonico, as Clement XIII. This saintly Pontiff gave Father Paul the Hospice of the Holy Cross in Rome and took from him Father Thomas Struzzieri and made him the first Passionist bishop. Clement XIII died in 1769. After he had offered Mass for the repose of the soul of his friend and benefactor, the Saint began to pray for the election of his successor. After Mass one morning, he said: "I placed the hearts of the cardinals in the Blood of Jesus; but Ganganelli's heart, oh! how brightly it shone!" He had foretold Cardinal Ganganelli's election to the Papacy. "Ganganelli will be Pope," he said, three years before his election, and he once told His Eminence that the day would come when he would have it in his power to do much for the Congregation of the Passion. He was elected on May 19, 1769, and took the name of Clement XIV. Father Paul hastened from the Retreat of St. Angelo, at Vetralla, to offer his homage to the new Pontiff. On hearing of his arrival in Rome, the Pope sent one of his own carriages to the Hospice for him and received him with the utmost affection and reverence. Their interview was long and intimate, and the Pope wished to know what he could do for the Congregation. Father Paul had revised the rules and constitutions and prepared a memorial for their further confirmation. This he placed in the hands of the Pope, and cardinals were at once deputed to make the preliminary examinations. They spent forty days at this work and brought their report to the Holy Father. They recommended some mitigation in the matter of fasting and the time allotted for sleep before the Office at night. They judged this necessary for the health of its members and the permanency of the Congregation. The Pope would not order these changes without the consent of Father Paul. The Saint recognized the will of God in that of the Pope and acquiesced. Then the Bull *Supremi Apostolatus* was issued on the eve of the Assumption of Our Lady, in 1749, and the Pope sent his confessor, Father San Giorgio, to announce the good news to the Saint. Next day, Father Paul went to Santa Maria Maggiore, and there at Our Lady's altar where fifty years before he had made the vow to promote devotion to the Passion of her Divine Son, he poured out his heart in thanksgiving for the loving care and maternal protection she had extended to his little Congregation. Her hands were still extended to receive him and he bowed and wept his tender and loving gratitude to the Immaculate Queen of Heaven.

# CHAPTER V

## THE LONE PILGRIM—DYING SAINT

The Lone Pilgrim and Dying Saint—Grief at the Suppression of the Society of Jesus.

CLEMENT XIV decided on August 14, 1769 to issue the Bull *Supremi Apostolatus*. But he waited till the Feast of St. Clement, November 23rd, to hand it to the Saint. This final act of the Holy See not only placed the Congregation of the Passion on an equality with the great Orders of the Church in rank and privilege, but it gave it other favors necessary for this "New Order of Religious." It reviewed the rules, vows, the habit and government of the new institute. It enacted directions for its strength, efficiency, permanence, and stability. It extended ample protection against aught that might be hurtful to it, and enlarged its spiritual graces for the faithful on missions. It gave papal sanction to all acts of Superiors done in accordance with the powers vested in them by the rules, and decreed that the Pope himself would be its protector. It ends with a beautiful eulogy of the new Congregation and commends it to the bishops of the Church. In gratitude for this supreme act of goodness of Clement XIV, the Saint ordered the Litany of the Saints to be said daily in all the Retreats of the Congregation for the Pope *in perpetuum*, while the Congregation exists. Since the Bull *Supremi Apostolatus* was issued, the Sovereign Pontiffs have always retained the Congregation under their own immediate protection. Pius VII, after the solemn approval, in the Bull *Gravissimas inter causas*, in 1801 declared it under the immediate protection of the Pope. Hence it has no Cardinal Protector.

Clement XIV proclaimed a Jubilee on his accession to the Chair of Peter, and in preparation for it missions were to be given in all the churches of Rome. His Holiness, through the Cardinal Vicar, requested Father Paul to give one in Santa Maria in Trastevere. Though broken in health and feeling sheer inability, the Saint obeyed. He had to be aided to and from the platform; but once there under the crucifix, his power returned, and the pathos, love, and pleading of earlier years, with the mellowness of great sanctity, were evident. The whole city was stirred and the people crowded to see the venerable Passionist for the last time, and to get his blessing. Cardinals, prelates, priests and the Roman nobility came to hear him and catch the inspiration

of his words. The basilica, piazza and streets were thronged, and a guard of soldiers had to protect him from the enthusiastic piety of his audience, who pressed upon him to touch his habit and get his blessing. In the depths of his humility he thought only of his own unworthiness and the goodness of his Crucified Lord, who had blessed his feeble efforts to promote the divine interests. His work was done and he was ripe for heaven. Now he returned to St. Angelo, at Vetralla, as he loved the seclusion of that Retreat and wished to spend the time left him in prayer, at the foot of the Cross, for the Church and his friend, Clement XIV, since he saw the storm clouds gathering in the horizon.

The seeds of the Revolution had been sown by Voltaire, and the spirit of worldliness was rife in the states of Europe and in their dependencies. These had become anti-Christian; their Governments had apostatized from the Church. The spirit of evil was getting a free hand and the Society of Jesus was marked for attack. Its members had been the instructors of Europe, the apostles of the Indies, the civilizers of America, and the bulwark of the Church. Infidel statesmen fancied that if they went, the Church would go too, and then their villainies would be unrebuked. "Charges were forged" and "conspiracies invented" to discredit the Jesuits. Choiseul, minister to Louis XV, led the movement, and then Pombal, d'Aranda, and Tanucci, fell in line. "The Bourbon League" was formed to bring about the suppression of the Society. The great powers and their crafty ministers were insistent in their demand. The opposition to the Fathers grew intensive. They were driven from country after country. "Away with them; let them be crucified!" resounded on all sides. But the Pope held out against it to the very last. There was danger of schism and infinite harm to the Church at the time. The Bourbon League planned to establish patriarchates in the countries of Europe to usurp the powers of the Holy See and inaugurate national churches. The Pope yielded, and finally signed the brief of suppression. It was "an administrative measure," "not a judicial sentence of condemnation." There seemed no alternative for Clement XIV, though he loved and esteemed the illustrious Society. The storm broke, the Order was put to the severest test and it responded nobly; it was tried like gold in the fire and it was found true. The Fathers were grandly loyal to the Church; they practiced what they had taught, and their enemies were confounded. The Pope taught the civil powers and diplomats a lesson for all time—that the divine life of the Church can endure without human aid; and that while she loves and cherishes the great Orders, she can live without them; and time has vindicated the action of the Pope, though the Church with him was in grief for the while. Away in the solitude of St. Angelo, Father Paul of the Cross heard the sad news, and his comment was: *"Deus mortificat et*

*vivificat*," and he foretold that the Society would arise anew with greater glory than ever. He wrote at once a letter of condolence to the General of the Society and made the same prophecy, while declaring that he shared in the great affliction which overcast the renowned Society of Jesus, that the very thought of it caused him to shed tears and that he offered special prayers for it; and he assured Father General Ricci that after the storm the Society would arise anew with greater glory. In the archives of the Roman college this letter of St. Paul of the Cross is preserved. Bernis, the French minister at Rome, wrote to his master, Choiseul, and assigned the part of accuser of the Jesuits to the General of the Passionists—St. Paul of the Cross. The wickedness of the imputation! Its absurdity is shown by the Saint's well-known love for the Society. What seemed severe for the time and so great a trial for the Society, redounded to its greater honor and the good of the Church. The Fathers now disbanded and as devoted priests of the Church continued to labor for the faithful in every land, and here in our own America they gave us "Carroll of Baltimore," a host in himself, with many other noble missionaries in Colonial days. But did Clement XIV, as well as St. Alphonsus Liguori and St. Paul of the Cross foresee the happy result? Many good men have held that he did, as he was favored by Heaven in marvelous ways.

The greatest act of benevolence on the part of Clement XIV to the Congregation of the Passion was reserved *in petto*. He referred to it once in a conversation with Father Paul after the mission at Santa Maria in Trastevere, as a debt he owed him, but he asked for a little time. In the Summer of 1773, the Pope was leaving for his villa in the country while Father Paul was ill at the Retreat of St. Angelo and unable to see him. The Saint sent Father Procurator General with a little message of affection and courtesy to His Holiness. The Pope asked if Father Paul had not had a brother in the Order named John, a man of great holiness of life. On receiving an affirmative answer, he simply said: "*Joannes et Paulus.*" When he returned to the city he sent word to Father Paul that he had decided to give him and his children the Church of Sts. John and Paul with the house attached to it for a Retreat. The Saint was well enough to return to Rome for the feast of St. Clement, to offer his congratulations to His Holiness and thank him personally for his latest act of benevolence. Then on December 9th, Father Paul and a community of Passionists left the Hospice of the Holy Cross and entered their new home on the Cœlian Hill. When they were in possession of this beautiful house, with its hallowed memories and inspiring surroundings, enjoying the seclusion of the wilderness in the very heart of Rome, the Saint wrote to the Pope to acquaint him with the fact and thank him again for this great mark of friendship toward the Congregation, declaring that it would

be a lasting monument to Christendom, of the piety of His Holiness and his zeal for promoting in the hearts of the faithful, devotion to the Passion of Our Lord and a grateful memory of it.

Sts. John and Paul's has been the headquarters of the Passionists ever since. The Cœlian Hill is of very ancient celebrity as well as holy ground. Legend has it that Cœles Vibenna, an Etruscan chief, came to assist Romulus in war against the Sabines; and that he and his followers were then allowed to settle on this hill and enter the new commonwealth. The hill was named "Cœlian," after this chief. The Lady Constantia, daughter of Constantine the Great, lived here, and the brothers John and Paul were members of her household. These young noblemen were distinguished for their piety and affability, their great charity to the poor, as well as their position in the imperial family. Julian the apostate had them secretly beheaded on their refusal to renounce Christianity and offer sacrifice to Jupiter. In the fourth century, St. Pammachius built the present basilica over the palace in which the holy martyrs received their crown. There is a railing in the nave around the spot where the Saints were beheaded, and underneath the high altar the remains of the martyrs are preserved in a very handsome porphyry urn. The Retreat is a place of holy memories for the clergy and students of the great colleges in Rome; for here they go through the spiritual exercises annually and here they make their immediate preparation for ordination. The most distinguished prelates in the Church have made the spiritual exercises at Sts. John and Paul's, and not a few have received episcopal consecration in the chapel of St. Paul of the Cross, where they received the inspiration and grace for the glorious careers which led to the episcopate, and here they knelt to receive the Apostolic Succession.

On the feast of Sts. John and Paul, June 26, 1774, the first for the Passionists in their new home, the Pope came to visit the shrine of the Holy Martyrs and offer his congratulations to the Fathers. He spoke to them familiarly and affectionately. The Saint exclaimed: "*Hodie salus domui huic facta est.*" When the formal ceremony was over, the Holy Father took the Founder to a private room and they had a long talk together. The two friends never met again in this life.

Pope Clement XIV passed to eternal repose in a better life on September 21, 1774. St. Paul of the Cross was too ill to be with his friend at the last moment, but in prayer, he pleaded with Our Lord and Lady to console and sustain him and grant him a happy death. Great indeed was his grief when the news reached him, and he ordered Masses for his soul in all the Retreats. He was carried into the church to assist at the Mass offered for him. He sat at the foot of the catafalque and wept and prayed for his friend. After the tributes of affection and gratitude which his beautiful heart prompted for the late Pope, he was consoled on hearing of the election of Cardinal

Braschi, as Pius VI. He knew the great virtue and the heroic spirit of the new Pontiff and he looked for great things from him for the Church. Soon after his election, the Pope came to Sts. John and Paul's to visit the Blessed Sacrament during the Forty Hours' Devotion. Then he went to see the Saint, who was not able to leave his bed. When the latter saw the Pope enter his cell, he exclaimed: "Holy Father, how have you deigned to visit a poor sinner like me?" And when the Pope addressed him as "Father Paul of the Cross": "Ah, the title of the Cross! It would suit Your Holiness better; I am so only in name." The poor youth long ago driven from the Vatican as a rogue is now visited in his little cell by the Vicar of Christ and treated as a saint! Time has its revenges, but in God's way. To one of the Holy Father's attendants at this visit the Saint said: "This Pope will have a long and glorious pontificate, but it will be full of calamities and he shall be obliged to leave Rome." This prophecy was referred to at the Vatican, and in a few days a prelate of the papal household came to see Father Paul. The Saint inquired about the health and welfare of the Holy Father, and when told that he was very well, Father Paul said: "I am called Paul of the Cross, but I am so only in name. With better reason ought the Holy Father to have this title. Tell him from me to stretch himself upon the cross, for he shall have to remain on it a long time." Then suddenly his countenance changed, his face glowed, and turning to the crucifix, he exclaimed: "Ah, the poor Church! Ah, the Catholic religion! O Lord, give strength to Thy Vicar. Give him courage and light that in all things he may do what is for the accomplishment of Thy holy will." And then in a louder tone, with his hands raised toward heaven and the tears streaming down his cheeks, he added: "Yes, I hope for it—yea, Lord, I demand it of Thee." History records the fulfillment of the prophecy in letters of blood, as we shall see farther on.

Father Paul recovered sufficiently to preside at the General Chapter in 1775. He was reëlected against his humble protests, and remained General till the end came. The rules were reviewed by the Fathers in this Chapter, and some slight alterations were suggested and agreed on. The results were submitted to Pius VI. After careful examination, the rules and constitutions were confirmed anew by the Bull *Præclara virtutum.* Before dismissing the Fathers in that last Chapter, the Saint urged and pleaded with them for gentleness and kindness and charity in ruling, so as to encourage his children in the way of perfection. "Little children, love one another," was his last injunction. It was the fruit of ripened sanctity and intimacy with Our Lord like St. John's. "To win the heart and form the character" had ever been his principle in governing, and it was his refrain in that last injunction to his sons.

He returned to Rome from Monte Argentaro. It was his final

journey. He had spared no labor and no hardship and no sacrifice for his beloved Congregation; and there was nothing more that he could do for it on earth. The end was nigh and his last illness set in. His strength was gone, and the effort to say the rosary cost him so much, that the infirmarian gently remonstrated with him, as he could scarcely articulate. The Saint replied: "I wish to say it as long as I live; and if I cannot say it with my lips, I shall say it with my heart." Ah! this lovely devotion to Our Lady! Though gifted with prayer so sublime, Father Paul of the Cross would not give it up while life remained. He heard Mass from the little chapel just off his room and received Holy Communion daily. St. Paul of the Cross receiving the last sacraments! A veil must be drawn over the scene! His last counsel to the Fathers was taken down by two of them in the little chapel nearby. "Before everything," he said, "love one another. It was the last advice which Jesus left His apostles. I exhort all the Fathers, especially the First Consultor, to preserve in the Congregation the spirit of prayer, the spirit of solitude, and the spirit of poverty. If this be done, the Congregation will shine as the sun before God and man and for all ages."

Those last treasured words to his children cannot all be recounted here. His prayer to Our Lord for the Congregation, the fruit of His Cross and Passion and Death, was touchingly beautiful. And then his plea to the "Immaculate Virgin, Queen of Martyrs" for her blessing upon himself and his children was so tender and full of gentle pathos, that all bowed and sobbed in love and grief: "I place all my children," he said, "I place them all under the mantle of thy protection." "I shall leave you shortly, my children, and await your arrival in Paradise." He had a keen sense of his unworthiness to the end, though so innocent; it was the fruit of his sanctity; yet he said he had a most tranquil conscience through God's grace. And when asked if he did not die cheerfully for the love of God, he answered: "Indeed I die most readily to fulfill the divine will. I put all my hopes in the Passion of Jesus Christ and the sorrows of our Blessed Lady." The Saint left a little picture of Our Lady of Sorrows to the Sovereign Pontiff in token of gratitude. He loved it and it was all he had. A gentleman came to visit him. He was too weak to talk to this good friend; but he handed him a little crucifix and pointed to its eloquent wounds. It was his last effort to promote a grateful memory of Our Lord's Passion. Monsignor Struzzieri, his spiritual son, was notified that the Saint was dying. The Bishop sent word at once to Father Paul to wait for him. "Yes, I shall wait for him," was the answer. The Bishop arrived a few hours before the end. As he entered the cell, the dying Saint made an effort to show the marks of respect due to his rank, and he directed that the comfort of the prelate and his attendants be looked after immediately. To the last

he was gentle, refined, and delicately concerned about the needs of others. When the Bishop returned to the cell, the Saint greeted him affectionately; and then he said to Father Vincent Mary Strambi: "Read the Passion of Our Lord for me." These were his last words—and as Venerable Strambi read the tragic story of the Son of God, suddenly there was a glow of heavenly radiance upon the dying face. There was the vision of Our Lord and Lady accompanied by his patron Saints. Father Paul reached out his hands as they approached; and at the words: "*Sublevatis oculis in cœlum*," he passed from earth to heaven. All present said: "Now we have seen how the saints die." Word was at once sent to the Holy Father. He clasped his hands and said: "Oh, how happy is he; how happy for him! He has died on a beautiful day; for we read of St. Luke that he bore on his body the mortification of the Cross, and this servant of God has been eminently his imitator." St. Paul of the Cross died on October 18, 1775, at the age of eighty-one years, nine months, and fifteen days. The angelic beauty of his face in death made all exclaim: "He was a saint; oh, how beautiful he is!"

On September 22, 1784, Pius VI declared the servant of God *Venerable.* In October, 1852, Pius IX declared him *Blessed;* and on June 29, 1867, he canonized *St. Paul of the Cross.*

# CHAPTER VI

## SUPPRESSION AND RESTORATION

Passionists Suppressed by Napoleon—Restored by Pius VII.

AT THE death of the Founder there were two Provinces, twelve Retreats and two hundred and eighty professed Passionists. At the suppression of the Religious Communities by Napoleon in 1809, there were eighteen Retreats and over four hundred and sixty Passionists in the two Provinces. From 1775 to the dispersion in 1809, Fathers John Baptist Garresio, John Mary Cioni, and John Mary Claris, held the office of General. The second on the list, Father John Mary, had been confessor of St. Paul of the Cross and the first annalist of the Congregation, and to him we are indebted for much of its early history. In 1809, Father Thomas Alberano, "a man of great gifts of mind and remarkable piety," was elected General, and like his predecessors was reëlected to the same office six years later, in 1815; so that he was General of the Congregation during the sad and sorrowful days that followed the dispersion, and in him our brethren found a father full of sympathy and a friend strong and discreet, to sustain them in trial and hardship till the restoration of the Congregation in 1817.

Louis XVI was executed on January 21, 1793, and "The Rights of Man" proclaimed by the French Revolution. Voltaire had attacked the Church; Rousseau had attacked society; and from the writings of these two men the Revolution took form. All authority, human and divine, was bitterly assailed; Christianity itself was rejected, and France was deluged in blood. The people of Europe were shocked, and the Governments alarmed for their own safety. England formed a coalition of powers against the Republic. They planned to attack France on all her frontiers, march on Paris and restore the monarchy. The Republic raised great armies, and able generals took command. The Allied Powers were beaten and sought peace. Austria remained on the defensive, while England alone stood against the Republic. Her fleet now undertook to aid the landing of the Royalists at Quiberon, where they were backed by the brave Choumans of Brittany. But the attempt met with utter defeat from the army led by Hoche, and the invasion of France was abandoned, while the Revolution continued its mad course.

The Convention had governed France since the fall of the monarchy.

This gave place to a Directory of five with executive power, while a place in the legislative body was given to the Convention by the Constitution. But the people were sick of the Convention, and all France opposed it. Paris flew to arms and the Convention put its defense in the hands of General Barras. There was then in the city a young officer who had attracted the attention of Barras at the taking of Toulon from the Royalists, and the General called him to his aid. The young colonel placed his artillery to sweep the avenues leading to the Convention, and he carried the day. The Convention was victorious; the citizens were disarmed; the Directory was installed; the Convention entered the councils of the legislative body. Bonaparte had achieved his first great success, and as a reward, he asked to command the army in Italy. There he quickly defeated the Austrians and Italian princes. He entered the States of the Church and beat the small pontifical army at Faenza. It was by order of the Directory that he invaded the Papal States and forced Pius VI to sign the Treaty of Tolentino. The Pope yielded in all matters not forbidden by his conscience. He ceded Ancona, the Legations, Avignon, the country of Venaissin, and was compelled to pay thirty-one million francs to the Directory. The Treaty was ratified and signed by Bonaparte. Meanwhile, the papal envoy in Paris was told that as a preliminary to peace the Pope must recall his condemnation of the "Civil Constitution of the Clergy." This condition the Pope peremptorily rejected, saying: "We look upon the crown of martyrdom as far more glorious than the one we wear." It revealed the mind of the heroic Pontiff; a slow martyrdom awaited him and the crown in exile as foretold by St. Paul of the Cross.

The Directory sent Joseph Bonaparte, brother of the General, as ambassador to Rome. He began at once to plot the abolition of the Pope's secular dominions. General Duphot was shot in Rome while leading a band of revolutionists after listening to an harangue in the house of Joseph Bonaparte. This led to serious trouble. The papal envoy in Paris was arrested and cast into prison. The Directory ordered General Berthier in the absence of Bonaparte to march on Rome. The Pope was led away a prisoner to France; the Vatican sacked, and the Roman Republic proclaimed. "The Apostolic Pilgrim" began his weary journeys on February 20, 1799. But owing to his great age and extreme weakness his progress was slow. At Briançon he fell ill and the end seemed near. He was over eighty. But the Directory sent orders that dead or alive he must be taken to Valence. The holy Pontiff was treated with great indignity and what we must brand as insufferable meanness. He reached Valence on July 14th, and then his keepers were ordered to transfer him to Dijon; but it was too late, the Pope was dying; the people gathered to receive his last blessing; he was carried to the balcony and stood before

his children in pontifical dress: "Behold the man," he said, as he gave his blessing to the kneeling multitude bowed in tears. He was then laid on the Cross and went to receive the martyr's crown.

In the disturbances that followed the captivity of this holy Pontiff, the homes of the Passionists were abandoned one after another till only three remained, two in Monte Argentaro, then in the Kingdom of Naples, and one on Monte Cave, near Rome, and in these the Fathers gathered for safety. But very soon the French marched on Naples, took the city and proclaimed the "Parthenopian Republic." The Retreats on Monte Argentaro were plundered and their communities dispersed. This occurred on the vigil of the Ascension, in 1799, and only one house, at Monte Cave, remained. On September 30th, the Roman Republic was displaced and when Pius VII entered Rome the Fathers returned to the Papal States and their home at Sts. John and Paul's in the Eternal City. By May, 1802, the houses were all restored and the rule observed. But to take up the thread of our narrative.

The Revolution said: "Pius VI is the last Pope; the Church is now at an end." But the end was not yet; the gates of hell had not prevailed; the promise of her Divine Founder must stand though the heavens fall and the earth pass away. Acting on the directions left by Pius VI, the cardinals met at Venice for the Conclave, and unanimously elected Cardinal Chiaramonti, who took the name of Pius VII. There was but one opinion as to his piety, prudence and learning. As Bishop of Imola, the amiable and gentle Benedictine Cardinal startled conservative men by the claim that a democratic form of government is not opposed to the teachings of the Gospel; on the contrary, it requires the practice of the sublime virtues inculcated by our Blessed Lord: "Let there be docility to the teachings of Faith," he said, "and let the solid foundation of democracy be that of virtue, and men will secure happiness in this life, advance the glory and splendor of the Republic, while attaining to their grand destiny in the life to come." He was then Bishop of Imola, in the Cisalpine Republic, which had been formed at the Treaty of Tolentino and ratified by Pius VI. He simply explained to his people the nature and object of civil government. He had impressed Monsignor Consalvi, one of the secretaries of the Conclave, and it was he who suggested the name of Cardinal Chiaramonti and who overcame his humility, the only obstacle to his election. The Conclave was held in the Benedictine Monastery of St. George, and the new Pope was crowned in the church of the Order.

Meanwhile, the Directory began to lose public confidence; the end was near. To divert the people and disarm opposition, an army was assembled at Toulon to invade England, and Bonaparte was made

commander-in-chief. He planned to strike a mortal blow at England's commerce by conquering Egypt, the great mart between Europe and Asia. He would thus destroy English ascendency in the East and crush her rising power in India. But Nelson, the English admiral, followed the French fleet, entrapped it at the mouth of the Nile and destroyed the ships. Thus, the victories of Bonaparte in the East were rendered barren. He left his army in command of Kleber and returned to Paris. He found the Directory menaced, all authority despised, and anarchy rampant. He was at once placed in command of the troops in the city; the Directory was suppressed, and Bonaparte framed a new constitution. He was named First Consul with absolute power; the other two Consuls served him as ministers. France was freed from anarchy and a sane government re-established. A reconciliation of parties was brought about, and the free exercise of Catholic worship authorized. "A society without religion," said Bonaparte, "is like a vessel without a rudder."

Now that France was safe at home, the First Consul suddenly appeared in Italy with a splendid army to re-conquer what had been lost to his country in his absence. After the victory of Marengo, by the Treaty of Lunéville, the Pontifical States were restored to Pius VII. The Roman Republic came to an end, and the Pope reëntered the Eternal City amid the rejoicings of the people, who had been sadly fooled. The Concordat followed; it was arranged by Cardinal Consalvi and Bonaparte; the Holy Father made every reasonable concession in the matter of discipline, for peace and the interests of religion in France. The Empire succeeded the Republic; Napoleon was crowned Emperor of France and King of Italy.

Coalitions of the powers, battles and victories followed one upon another. France was always victorious on land, but met with disastrous defeat on sea. Nelson destroyed the combined French and Spanish fleets at Trafalgar, and England ruled the sea. Napoleon declared "the British Isles" in a state of blockade; every Englishman on the continent was to be treated as a prisoner of war, and all ports closed to English ships. England met "the continental system" by a like enactment in reprisal against France. It was war to death between the two countries, France and England.

Napoleon demanded that Pius VII adopt "the continental system" and close papal ports to English ships. The Pope refused to do anything of the kind. He was Father of all the faithful and had to be neutral. In war, he could not side against any of his children. For his refusal, the Papal States were invaded and attached to the French Empire. The august Pontiff was led away a prisoner to France. The cardinals were cited to Paris; the bishops were banished from their Sees; priests were deported to Corsica or conveyed to slave-gangs at Toulon; Religious Orders were suppressed and their

homes confiscated. The unfaithful and disloyal who took the oath of allegiance to the imperial purpose and the "Four Articles" of Gallicanism, were held in favor. These four propositions promulgated by Louis XIV in 1682, interfered with the liberty of the Church and would make it national. But the clergy of Italy stood nobly with the Sovereign Pontiff and suffered for loyalty to conscience and the Church. The sons of St. Paul of the Cross gave the brightest example of fidelity in the hour of trial. They were disbanded and their homes confiscated; and as the Congregation had not yet gone beyond the confines of Italy, it now ceased to exist; it was utterly suppressed; the Passionists were the greatest sufferers. Their Retreats were abandoned; the sanctuary lamp was extinguished; the chant in choir no longer heard at midnight; the silence of death reigned in those homes of prayer and study; they were simply tenantless. The work of St. Paul of the Cross seemed ruined; and his prayer of fifty years for the conversion of England, and the vision of sons in that land laboring to bring "Mary's Dowry" back to the Church, seemed to have come to naught. But the Saint watched over his little Congregation; it will weather the storm, and be again found breasting the waves when the gale has spent its fury. The Saint's prayer was heard and the answer shown in that vision.

The saintly Pontiff, Pius VII, had scarcely left Rome with his faithful friend, Cardinal Pacca, on July 9, 1809, a prisoner, surrounded by a squadron of French dragoons, before the Retreat of Sts. John and Paul on the Cœlian Hill was closed and the Passionists dispersed. A little band of them agreed to meet at Pontecorvo and there hold together until the storm had passed over. But they found this impossible, and they separated with the understanding of keeping in touch with each other till they could return to Rome and save the Congregation from extinction. Among them was Father Anthony Testa, better known as "Father Anthony of St. James." For his admirable work in the restoration and expansion of the Congregation, his contemporaries and posterity called him the "Second Founder." At the agreement to separate, Father Anthony retired to Naples. His rare talents, varied acquirements, winsome ways, great virtue and unaffected piety soon attracted attention. He was received into the house of Prince San Gallo in quality of tutor to his children, and this position he held till the Spring of 1814, praying for the restoration of the Congregation, with his love for its Founder, its spirit and traditions, ever on the increase.

Meanwhile, the continental blockade reacted on France and the other countries of Europe while it struck England's commerce. In 1812, Russia refused to close her ports any longer, and they were opened to England. Napoleon at once decided to punish the Czar. He entered Russia with six hundred and fifty thousand men. Eight

monarchs came to pay court to him at Dresden. The Russians retreated before him and drew him on and on. The Czar relied on the elements to aid him against the French; but in spite of the hardships of the climate, Napoleon entered Moscow to find it empty and abandoned. On his homeward march the weapons fell from the frozen hands of his soldiers. The elements were against him, his men perished on the way and only a remnant of his great army returned to France. He was no longer invincible and a new coalition of powers was formed against him. He was beaten at Leipsic; then friendly states abandoned him; even Murat, to whom he had given his sister Caroline in marriage, and whom he had made King of Naples, joined the Allies and invaded the States of the Church. But Napoleon preferred to see them in the hands of their rightful Sovereign rather than in those of a traitor; and in January, 1817, he allowed Pius VII to return to Italy. The Allies were victors and entered Paris on March 31, 1817. Napoleon was forced to abdicate the imperial crown in the palace at Fontainebleau, where the Pope had been imprisoned, and he was sent to the Island of Elba. He was left the title of Emperor with this little Island for territory, a guard of four hundred men and a revenue of two million francs. After his escape from the Island of Elba, his attempt to regain the imperial crown, and defeat at Waterloo, when a prisoner on the island of St. Helena, he confessed that he had been a madman. "One cannot lie on the bed of a king without catching the madness of royalty. I became a madman." His faith had always been deep and strong, though he had sinned against it, and he died, reconciled to the Church, after having received the last Sacraments.

Pius VII on regaining his liberty immediately reinstated Cardinal Consalvi as his Secretary of State, and sent him to the courts of Europe as Plenipotentiary just prior to the Congress of Vienna. The great Cardinal at once set about restoring the States of the Church to their pristine integrity. The task was not an easy one, as Austria wanted Italy in the reconstruction of States.

"The Siren of Rome," as the great Cardinal was called, first went to England and claimed support for the Holy See. Pius VII had suffered the severest persecution for his prompt refusal to close the papal ports to English ships, and now the Cardinal came to ask the intervention of that power for the Papal States. His grace of manner, his exquisite tact, and his uprightness of character charmed the Prince Regent. It is known, of course, that George III lost his reason and the Prince of Wales became Regent. He charged the English envoys to support the demands of the Papal Nuncio at the Congress, as he knew they would be just, and he secured for His Eminence the good will of Alexander of Russia. Wellington in the name of England supported the Cardinal. He declared that the Nuncio repre-

sented one of the weakest temporal powers, but the strongest moral power on earth. Prussia objected to the precedency of the Nuncio and the Czar intervened, saying: "The Pope is the head of the largest body of Christians existing, while in a political sense he is neutral. If I had the honor of meeting him in an assembly of sovereigns I would ask for no other presiding officer than the Holy Father; my ambassadors will treat his Nuncios as I would treat his person."

To avoid all rivalries and jealousy among the great powers, the precedency was then accorded the Papal Ambassador. Wellington, "the old iron Duke," was fair and manly. As a further illustration of this, we might recount in passing that a nephew of his became a convert and a Passionist and died in the odor of sanctity—Father Paul Mary Packingham. While the rest of the family were opposed to the young man's course, the old Duke stood by him and simply said: "Be a good monk, since that is your choice." Well, Consalvi returned to Rome and presented to the Pontiff the provinces wrested from the Holy See eighteen years before.

Cardinal Consalvi's view of the work of the Congress of Vienna is startling at this date, after the disruption of its pacts and the recent dreadful war which followed in consequence. "We are trying," he said, "by dint of sheer force to bolster up an old edifice which is crumbling before our eyes, and we never dream of building in a solid fashion, which would perhaps be less expensive, and certainly be more durable. The powers hope to dominate the Revolution by compression, or by reducing it to silence; yet it lifts its head at this very table."

Pius VII reëntered Rome on May 24, 1814, and at once began the work of restoration. The losses suffered by the Church received his own personal attention, while those of the State were intrusted to the Cardinal Secretary of State, Consalvi. His Holiness judged it of prime importance to reinstate the Religious Orders, and the first to receive his paternal interest was the Congregation of the Passion. Just one month and a day after he returned to Rome, he restored it by special decree. It was the smallest and weakest, and he was its protector, and it appealed to his generous heart. Besides, it was a delicate compliment to his friend, the holy Passionist Bishop, Vincent Mary Strambi, whom he had appointed to the See of Macerata and Tolentino in 1801, and who was now at his side to welcome and aid him in the difficult work before him. Cardinal Lawrence Litta also was deeply interested in the sons of St. Paul of the Cross, and His Eminence made a formal request to have them restored at once, and he came personally on the feast of Sts. John and Paul to announce the glad tidings that the Holy Father had signed the decree. And thus the *last* Congregation founded in the Church was the *first* restored. There were ten Passionists then in Rome, and at once they assembled in

FATHER ANTHONY TESTA OF ST. JAMES, C.P.

The "Second Founder" of the Passionists

Sts. John and Paul's Retreat, reassumed the habit and took immediate steps to gather their dispersed brethren. Some had died, others were broken in health from privation and hardship, while others were never heard of; so that only two-thirds of them now remained.

Among the ten in Rome who reëntered the Retreat of Sts. John and Paul, was Father Anthony Testa. His bright disposition, his energy, and his cheerfulness inspired his brethren with courage and hope. The elegant surroundings of a princely home; the esteem in which he was held; the gracious attentions shown him by its inmates; and their reluctance to give him up, had not lessened his love for the Congregation and his devotion to its Founder. As soon as he had heard that the Pope was on the way from exile, he hastened to the Eternal City to await the restoration. Father James was made Rector of Sts. John and Paul's, and then Provincial of the Province of the Presentation. This office he filled twice consecutively; afterward, that of First Provincial Consultor, and was again elected Provincial for two terms. While discharging his duties as Provincial, he did not desist from preaching the word of God. He was a master in rhetoric and always gained the minds and hearts of his audience. He had the zeal of an apostle, and no one was more like St. Paul of the Cross on the platform. All proclaimed him "a man of God." That the young priests of the Congregation might be well prepared for the missions, he undertook their training himself. The needs of the faithful appealed to his heart. In the offices which he had filled since the restoration of the Congregation, he gave the brightest example of holiness, prudence, and constancy, and in the General Chapter held in 1839, he was unanimously elected General at the first ballot. He proved so wise a ruler and so kind a father as successor of St. Paul of the Cross, that he was kept in office for twenty-four years in spite of his remonstrances.

It were difficult indeed to recount the great achievements of this illustrious man for the good of the Congregation. The suppression had done much to injure it; its sacred and beautiful traditions had been interrupted, if not lost, and now Father Anthony set about restoring them to their pristine state. To secure the right interpretation and practice of the rules given by St. Paul of the Cross, he had the "Regulations" written and printed. These embodied the practice of the Congregation in community life, at home, in apostolic work abroad, with the wise rulings of the General Chapters held since the Congregation was founded. He advanced the norm of our studies so that the scholastics should have the best training in every department of science and be qualified, not only to instruct and enlighten the faithful in our day, but to meet attacks on Revelation and the Church by the unbelieving. Above all, he insisted that they be true sons of St. Paul of the Cross in piety, in innocence of life, in self-sacrifice,

and in devotion to the Passion of Our Lord, so as to labor efficiently on the missions and have God's blessing on their work.

To extend the Congregation and its usefulness in the Church, was ever a matter of deep interest to him. He not only restored the houses suppressed in Italy at the dispersion, but he established new ones. Eight Retreats were founded by him in that favored land, and one in the Eternal City itself. The holiest sanctuary of the Passion of Our Lord, the Scala Santa, was entrusted to him by Pius IX, and the illustrious Pontiff built at his own expense the Retreat beside it and erected it into a Pontifical College where the young men would come from distant lands and imbibe the spirit of their Founder while preparing for the holy priesthood. Pius IX and Father Anthony had at heart the expansion of the Order; twelve houses were established in foreign countries while Father Anthony was General, and the Passionists took up their work in France, Holland, Belgium, England, and the United States. As the glory and luster of the Founder shed light and beauty on his work, Father Anthony left nothing undone to advance the cause of his canonization. Other illustrious members of the Congregation who died in the odor of sanctity were also brought to the notice of the Holy See, and he left the cause of Bishop Vincent Mary Strambi almost completed for beatification. No wonder the most eminent cardinals in Rome, among them Cardinals Lambruschini and Machi called him the "Second Founder." They and other great prelates sought his counsel and entrusted to him the care of their consciences. Yet, he was the humblest of men and most exact in every community observance.

Father Anthony of St. James was in his prime; he was brave and magnetic; he imparted sunshine and hope and courage to those about him; he was grandly loyal to the Congregation, and no one understood better the loveliness of character and the beauty of holiness found in St. Paul of the Cross. This man was providential; the seniors were broken by persecution, hardship, and sorrow. But he was prepared for his work *gradatim;* the need had to wait, the Lord did not work a miracle in his favor; experience came in the ordinary way; the minor offices first, as tests; he was not formed miraculously; the art of governing well was not infused; it came with years, not as in the case of Solomon; his Superiors did not tempt Providence. Hence, God blessed their choice and the work of St. Paul of the Cross was saved by the "Second Founder." But the story of Pius IX and the Passionists will add further interest to the work of Father Anthony of St. James.

# CHAPTER VII

## RECONSTRUCTION

Reconstruction—Second Founder—Venerable Strambi and John Mastai Ferretti.

ON HIS way to Rome, after his captivity in France, Pius VII visited his native place, Cesena, and spent some days at the Benedictine convent, Madonna del Monte, his early home overlooking the Adriatic, on a hilltop close to the city. Here he received the inhabitants of the neighboring country, and among them, the young Count John Mastai Ferretti, his kinsman. The venerable Pontiff received him most graciously, blessed him, and cured him of epilepsy. So the young Count felt, and was convinced, that his mother's prayer had been heard. He was now encouraged to return to Rome and resume his studies under the direction of his uncle, Canon Mastai of St. Peter's. He traveled in the Pope's entourage and witnessed the joyful acclaim with which Rome received the saintly exile, its Pontiff and King, on May 24, 1814.

To the joy of Christendom the Society of Jesus was restored on August 7th of the same year. "Defeat was turned to triumph," as Cardinal Pacca declared; "the ways of Providence and the theories of men are different." The prophecy of St. Paul of the Cross was verified. The members of the illustrious Society at once took up their work in the Church. The people needed instruction; the children had been neglected; a great field in Rome was opened for their zeal. Sodalities and confraternities were reëstablished; Sunday-schools and catechism-classes were formed. Roman students and young gentlemen of the best families were enlisted as catechists, and enthusiasm awakened. "Degrees" and "titles" were conferred for proficiency in Christian doctrine, and the holy sacraments again frequented. Among the catechists none was more zealous and successful than John Mastai Ferretti. His handsome person, pleasing address, and ready eloquence won all hearts. His success attracted the attention of Monsignor Odescalchi, who was deeply interested in the work and gave it great encouragement.

Pius VII saw the mischief wrought in Italy by the French occupation and the Revolution, and he was most anxious to counteract it. He planned a campaign of apostolic missions by saintly and learned men among the clergy. Naturally his own native province was the first to receive his attention, and he chose for the work in Sinigaglia

and the neighboring towns, two of the most gifted and holy men that he knew. These were Bishop Vincent Mary Strambi, C.P., and Monsignor Prince Charles Odescalchi.

Father Vincent Mary Strambi of the Congregation of the Passion was made Bishop of Macerata and Tolentino by Pius VII in 1801. His learning, holiness, and apostolic zeal had attracted the attention of His Holiness, and now he would give him a wider field in those troublesome times to use his gifts for the Church. He was consecrated at Sts. John and Paul's in Rome on June 26th, the patronal feast of the basilica, and at the request of the Roman clergy, the Jesuit Fathers, the princes and people, he sang his first Pontifical Mass in "The Gesu" on July 31st, the feast of St. Ignatius. He was the historian of St. Paul of the Cross, the postulator of his cause, and he had years before recounted the prophecy of the Saint that the Society of Jesus would arise more glorious than ever. And now he assured the Fathers that the triumph was at hand. This was before the decree of restoration, though in this very year, 1801, the Society was canonically established in Russia and was restored in Naples in 1807.

In 1823, Bishop Strambi resigned his See and wished to retire to Sts. John and Paul's Retreat. But Pius VII obliged him to come and live at the Quirinal to aid him by his wisdom and sanctity. The humble prelate had to obey. Not long afterward, Pius VII passed to his reward, on September 20, 1823. And on the 28th, Leo XII was elected. He asked the cardinals: "Are you going to make a dying man Pope?" He was dying in December and had received the last sacraments. He kept Bishop Strambi with him at the Quirinal, as he too knew him well and revered him for his holiness of life. After midnight on December 24th, the Bishop said Mass for the Pope at the request of His Holiness and gave him Holy Communion. This was in the Pope's private chapel. During Mass the Bishop offered up to Heaven his own "valueless" life for one so precious, and he prayed for the recovery of the Pope. His prayer was heard and the offering accepted. After Mass he approached the Pope's bedside and said: "Holy Father, have courage. Some one has offered his life to God for yours and it has been accepted." Then in a low tone the holy Bishop was heard repeating to himself. "The grace is granted. The Blessed Virgin has heard the request and Our Lord has accepted the sacrifice." All Rome attributed the unexpected recovery of the Pope to the prayers of Bishop Strambi. The Pontiff arose like one from the grave, and the Bishop was stricken on December 28th, and died on January 7, 1824. The remains, robed in pontifical vesture, were brought to Sts. John and Paul's for the funeral and interment, and for eight days were perfectly flexible, as was witnessed to by the people of Rome. Many miracles followed his death, and his reputation for sanctity was proclaimed by all. He was declared Venerable

by Gregory XVI, and now he is ready for beatification, as the processes have been completed in triumph. The holy Bishop gave way to his little confrère, St. Gabriel; but, please God, his own name will soon be added to the Catalogue of Saints by the Church. Monsignor Odescalchi was raised to the cardinalate and became Cardinal Vicar under Gregory XVI. But the great Prince and Cardinal renounced his dignities and entered the Society of Jesus. He took his place among the novices and asked to be treated like the youngest of them. After three years in the Society he died in the odor of sanctity, Prince Charles, Cardinal Odescalchi, as simple "Father Charles Odescalchi, S. J." His character is charmingly portrayed by Henry Harland in *The Cardinal's Snuff Box*. The heroine of the story is the Cardinal's niece.

After this digression, we shall now return to the narrative of John Mastai Ferretti. Though he had received only minor orders, he was chosen by Monsignor Odescalchi to accompany himself and Bishop Strambi, to give familiar doctrinal and moral instruction to the people, and to prepare the children and others for First Communion on the missions in Sinigaglia. Bishop Strambi, the veteran Passionist missionary, directed the work, and Mastai Ferretti came under the charm of the saint and chose him for his own spiritual director. The two holy prelates spoke with the power of God and reached the hearts of the people, while the young catechist gave evidence of uncommon talent. His winning address, his youthful mien, his sweet and powerful voice lent efficacy to his natural eloquence, while grace gave unction to his words. The good effected by these missions was extraordinary and most gratifying to Pius VII, while Cardinal Della Genga, Bishop of Sinigaglia, blessed God for the mercies they brought to his people. The reports given to the Pope of his young relative, Mastai Ferretti, by Monsignor Odescalchi went to his heart.

The future Pope had done missionary work under the direction of Venerable Vincent Mary Strambi; the holy prelate had won his heart and his confidence. They became fast friends, and there entered the heart of the noble youth a love for Paul of the Cross and a longing to become one of his sons and devote his life to work on the missions. He confided his secret to his new friend and director, and, acting on his counsel, he went to Sts. John and Paul's on returning to Rome, to spend some days in prayer and to ask for admission into the Congregation. He was received with the greatest courtesy by the General, Father Thomas of the Incarnate Wisdom. The latter was charmed with the young count's plea, and he took him to his heart. Bishop Strambi's word appealed to him strongly. But there was still fear of the old trouble, epilepsy, and this stood in the way. Possibly the applicant might grow out of it under favorable circumstances; the life of a Passionist is austere and he might succumb, while outside he would

make an excellent priest and do a great work for the Church. Father General felt constrained to refuse the application of John Mastai Ferretti to become a Passionist. Providence had other designs upon him. He was destined to fill the Chair of Peter and, as Pius IX, he canonized the Founder, St. Paul of the Cross. He never forgot his first love and his first choice. He cherished to the end the greatest love and friendship for the Congregation of the Passion and its Founder. The holy influence of Bishop Strambi led to it, and if not in name, in very deed a Passionist, and like Pius VI he would become the Pope "of the cross." Nay, he would become the *"Crux de Cruce."*

He now went and knelt at the feet of the Pope and told his story. He asked to be admitted to Sacred Orders, stating his belief that he had been cured. The venerable Pontiff took his hands into his own affectionately, and said: "We grant what you ask, dear son; for it is our conviction that this trouble will never afflict you again." The conviction was verified. He was ordained and at once chose the humblest chaplaincy in Rome for himself at the home for poor neglected boys. His work there was so satisfactory that the Pope placed him at the head of the institution. But not long after his appointment, he was assigned to Monsignor Muzi, Apostolic Envoy to Chili, as auditor, by Cardinal Consalvi. His courtly manners and winning address were likely to qualify him to deal with Spanish gentlemen. His deeds in South America were romantic and full of charity. The discernment of the great Cardinal Secretary was true. Father Mastai Ferretti won the Spanish gentlemen. On returning to Italy in 1825, he found Leo XII on the throne of Peter. The new Pope remembered the young missionary in Sinigaglia and his forecast for him in the Church later on. And now he made him one of his domestic prelates, at the same time giving him general direction of the vast establishment of San Michele.

In 1827, he made him Archbishop of Spoleto, one of the most important dioceses in the Papal States. The Archbishop-elect came to Sts. John and Paul's to make the retreat for episcopal consecration. The greatest welcome was given him; and when the Fathers came to offer him their congratulations, he told them of his former retreat there as a "missionary" and his request to become a Passionist. It was Ember week and Brother James, who waited on him, put *a whole loaf* before him on Wednesday, but on Friday, only *half a loaf*. The future Pope saw the point, took the hint and enjoyed it. Brother James still had care of the guests and the Archbishop recognized him at once. "Well, Brother James," said His Grace, "will you receive me into the Order now?"

In December, 1832, Gregory XVI transferred him to Imola, and in December, 1840, raised him to the cardinalate. His Eminence was so poor because of his unbounded charities, that he was unable to meet

the expenses incidental to his new dignity, and his friends had to meet the need for him. On his arrival in Rome for the consistory at which he was to receive the red hat, he went to the Retreat of Sts. John and Paul. The new Cardinal was acclaimed by all Rome, and its princely houses were open to him; yet he preferred that of the Passionists on the Cœlian Hill. They were delighted to receive him, and no one was more pleased than his friend, Brother James, to attend him. "Well, Brother James," he said, "I am here again with my friends. You can't get rid of me." "Indeed, Your Eminence," answered the good Brother, "we will keep you always." "Ah," came the pleasant reply, "so you are willing to receive me at last." His Eminence was made for pastoral care, and not diplomacy. He was the shepherd of souls and the people loved him. His benign presence and charming ways and gentle pleasantry won the clergy, while his very goodness and holy life inspired them with his own ideals. "They couldn't help being good," they said, "with this saintly Archbishop, the Cardinal."

On June 1, 1846, while in retreat with his clergy at Imola, Cardinal Mastai Ferretti was startled by the news of the death of Pope Gregory XVI. He was summoned to Rome for the Conclave and on the way, a popular tradition says, a white dove lighted on his carriage as it rolled into Fassombrone, and there it remained perched till they were in sight of Rome. The people took it as a good omen, and said: "There goes the next Pope! Long life to him!"

On the evening of June 14th, the cardinals met in Conclave. They were grouped in three classes—the Conservative, the Liberal, and the Moderate Liberal group; and their leaders were Cardinals Lambruschini, Micara, and Altieri. The people had determined to show their preferences as the cardinals drove to the Quirinal, where the Conclave was held, and they had prepared a great demonstration for Cardinal Micara. The new Pope would be their temporal sovereign, and naturally they had their preferences. To avoid the popular acclaim, Cardinal Micara requested to be allowed to accompany Cardinal Lambruschini in his carriage to the Quirinal; and as they drove through the crowded streets, the former is represented as addressing the latter, "his political rival," in these words: "Your Eminence, if the powers of darkness preside over the election, you will be Pope; if the people have a voice in it, I am the man; but if the Holy Ghost control the election, it will be Mastai Ferretti." And Cardinal Mastai Ferretti was supported by Cardinal Altieri.

One of the confessors of the Conclave, a man of fine presence and benign features, a man of mature years and holy life, a man intensely devoted to the interests of the Church, was the General of the Passionists, Father Anthony of St. James. On the morning of June 15th, he offered the Holy Mass for "a happy election," and like St. Paul of

the Cross, "he placed the hearts of the cardinals in the Precious Blood of Jesus" at the consecration of the chalice, and oh! how the heart of Cardinal Mastai Ferretti shone among them! But men as young as was this amiable Cardinal are not usually chosen for the Chair of Peter. He is only fifty-five. And there is the great Lambruschini, his friend and penitent, who is aglow with the fire of zeal and holiness. He would make a great Pope. Well, on the first ballot that morning, Cardinal Lambruschini had a majority; on the second ballot in the afternoon, Mastai Ferretti had a majority! What does it mean? Will the former "Passionist postulant" become Pope? On the fateful morning of the 16th, Father Anthony again placed the hearts of the cardinals in the chalice and he left the altar knowing the choice of Heaven. The secret word had been spoken to him during Mass. At the third ballot Cardinal Mastai received twenty-seven votes! It was ominous! The hour for the fourth ballot arrived. The votes were placed in the golden chalice on the altar in the presence of the tellers. It was Cardinal Mastai Ferretti's duty to read each vote aloud after it had been examined and certified to by his two colleagues, the other tellers. As he read on and on, his own name reached twenty-seven, the morning number, and vote after vote was registered, till the number told the assemblage that its work was done! In an instant the whole College arose and made the election unanimous! It was a trying moment for Cardinal Mastai Ferretti; his voice faltered; his strength failed him; he gave up the examination to another cardinal; he was complely overcome! He was pressed to accept the election. Then recovering his self-possession and summoning all his strength, he besought the electors; he pleaded with them, to remove the cup from his lips—alleging his weakness and the strength needed for the draught presented to him. But they dare not reverse the decision of the Holy Ghost. Then His Eminence bowed in acquiescence. "Not my will, but Thine be done," he said. John Cardinal Mastai Ferretti became Pius IX.

In the freshness of youth, in his beautiful young manhood, he offered his innocent heart to God and asked to be enrolled among the sons of St. Paul of the Cross to spend his life in love and labor for Jesus Crucified and dispense the merit and grace of the Atonement in the Passion to poor souls. His offering was accepted, but in a way he little dreamed of at the time. He was destined to sit on the Papal Throne, to become himself the *Crux de Cruce*, to canonize Paul of the Cross, and send his sons to the ends of the earth to carry on the work which appealed to him so strongly under the direction of Bishop Strambi. In the Conclave, the close friendship between Pius IX and Father Anthony of St. James began. As a mark of his personal esteem, the new Pope, soon after his election, named Father Anthony to an

archbishopric that would lead to the cardinalate. But the good Father pleaded that he could not forsake the interests of the Congregation to assume others, without a mandate from His Holiness. And Pius IX was pleased to let him continue his work of restoration.

# CHAPTER VIII

## EXPANSION

Pius IX and the Passionists—Expansion of the Order.

ON October 1, 1853, Pius IX declared Father Paul of the Cross "Blessed." Soon after the Beatification, His Holiness visited the Retreat of Sts. John and Paul to see the chapel in which the body of the Blessed Founder was to rest. At the request of Father Anthony of St. James, it was designed by the first architect in Rome. It is one of the most beautiful in the Eternal City, a gem of architecture and built of the finest marbles. The Pope was accompanied by Father General as he inspected the work. He admired its beauty and elegant proportions and presented as his gift to the altar of the "Blessed" two splendid columns of Egyptian alabaster. Six were sent to Gregory XVI by the Khedive of Egypt, Mahomet Ali; four of them upheld the canopy over the main altar in the Basilica of St. Paul outside the walls; two are placed at either side of the altar in the chapel of St. Paul of the Cross. This altar is built of the richest marbles, bordered with lapis lazuli, dotted with cornelians. Over the altar is a glorious painting of the Saint by Coquetti; and two magnificent frescos by Professor Grandi adorn the sides of the chapel, the one on the right from the altar represents the Agony in the Garden; that on the left, Our Lord taken down from the Cross. This superb chapel was built through the munificence of Pius IX, Cardinal Machi, Prince Allesandro Tarlonio, Prince Philipo Doria, Princess Baunffremont, the Marquis es Patrizi, Marquis Clarelli, Cavaliere Guidi, Lady Louisa Celestini, and other clients of the Saint. Prince Doria met all the expenses incidental to the translation of the Relics of the Saint when the chapel was finished. The functions were of surpassing splendor, and prince and peasant came to honor the Founder of the Passionists on the day of the function.

Blessed Paul of the Cross was canonized on June 29, 1867, by Pius IX, and the latter came soon after to pray at the shrine of the Saint and congratulate his children. It was near the hour for dinner when Father General received word that the Pope was coming to dine with the community. There was consternation in the house. They hardly knew what to do and where to begin! To entertain the Holy Father, their august friend, becomingly, this was the problem of the moment. And while the Rector was assigning assistants to the various depart-

ments and giving directions and sending hurried orders, the chef arrived from the Vatican with a corps of assistants. They brought plate, linen, utensils and the dinner itself with all things necessary for the entertainment of the illustrious guests and the community. The poor that day had a double portion. With the dinner usually prepared for them in their own kitchen, the chef added that ready for the Fathers. He now set his assistants to work, and very soon everything was in readiness for the guests. The Holy Father arrived shortly with five of the cardinals who were in his secret and the prelates of his household. They were met by Father General and his council and at once went to visit the Blessed Sacrament and then St. Paul of the Cross at his shrine. The Holy Father asked the protection of the new Saint and his prayers for himself and the Church. Then they went into the gardens and there under the great ilex trees a reception was held and the members of the community were presented to His Holiness, who received them most graciously one by one. At the end of the procession an old Brother came along. There was instant recognition and the Holy Father with a little mischievous pleasantry, said: "Well, well, Brother James, I won't fast to-day, and now will you receive me into the Order?" There was great amusement; and just then dinner was announced, and the distinguished company repaired to the refectory.

A table slightly raised above the others was prepared for the Holy Father at the head of the large dining room, as the Pope is supposed to dine alone. The Holy Father gave the blessing and all took their places. Just then Father General gave the signal and a student arose and announced the title of the book to be read during dinner. The Holy Father turning to Father General, asked: "Father General, do you have reading in the refectory to-day?" Father General arose and bowing to His Holiness, replied: "Holy Father, you can dispense this point of rule; I cannot." "Then," said His Holiness, "I dispense this point of rule to-day. Gentlemen, you may talk in the refectory to-day." The Holy Father remembered this point of rule well and was ready for the emergency. It was a family gatnering, the Holy Father and his children, and they had a happy day. After dinner they spent an hour in the gardens, the most beautiful in Rome, enjoying the sweetness and freshness of the flowers, the aromatic plants and the gracious presence of the amicable Pontiff. They grouped around him and were delightfully entertained by pleasant anecdotes and gentle, charming humor. Before the illustrious visitors departed, Father General offered the homage and the gratitude of the Passionists to Pius IX for his gracious visit, repeating the words of St. Paul of the Cross to Pope Clement XIV: "*Hodie salus domui huic facta est.*" The Holy Father left his blessing to his children "forever." To commemorate this visit of Pius IX, there

is a marble slab in the refectory giving the date and occasion of it.

Before the occupation of Rome by the Piedmontese, the Pope occasionally would direct his carriage to turn into the gardens of Sts. John and Paul's. The first time this happened, Father General hastened to receive His Holiness. After the greeting, the Pope asked to be conducted to the room of the saintly "Padre Pio." Father General led the way and knocked at the good Father's door. "*Ave Maria,*" came the answer—the signal to enter. Father General opened the door and the Pope stood at the entrance. Padre Pio fell on his knees. The Pope closed the door and said: "Padre Pio, I want to go to confession to you." The Father rushed out to ask for a cushion for the Pope to kneel on. But the cushions were a long way off, and a happy thought struck Padre Pio. He took a pillow from his bed and put it beside his table for a cushion. Pius IX was amused. He took up the pillow and put it back in its place. Then kneeling on the hard tile floor he said: "Padre Pio, the Pope must do penance as well as the rest of the faithful," and the Vicar of Christ made his confession and received absolution. His Holiness came regularly to see his namesake, Father Pius. For this and many other facts handed down to the Passionists in America we are indebted to Father John Thomas Stephanini, C.P., one of the associates of our Founders and the "Noblest Roman" of them all.

Pius IX used to visit the Scala Santa and ascend the steps on his knees and pray, as he thought of Our Lord in His sufferings. It occurred to him that the "Children of the Passion" should have the custody of the "Holy Stairs," sanctified by contact with the Sacred Feet and Precious Blood of the Son of God, and he gave it to the Passionists. Father James of St. Anthony opened the Retreat of the Scala Santa. It contains the twenty-eight steps from the house of Pontius Pilate in Jerusalem, brought to Rome by St. Helena. They are of Tyrian marble, and were covered with wood by order of Pope Clement XII. People are not allowed to walk on them; but are required to ascend them on their knees—praying. These are the steps Our Lord descended as He left the Judgment Hall. At the head of the stairs is the chapel called the "Holy of Holies" on account of the precious relics it contains. Formerly it was the private chapel of the Popes, and is now the only part of their ancient palace which adjoined the Lateran Basilica. Among its treasures is a marvelous painting of Our Lord, five by eight feet, said to be an exact likeness of Him at the age of twelve, and is attributed to St. Luke.

The Holy Father at his own expense erected the college adjoining it, where the young scholastics of the Congregation from every land would be trained for their work in the Church. When this building was finished, the students assembled, and everything in readi-

ness for the opening, the Most Reverend Father General, Bernard Prelini, and the American Provincial, Father John Thomas Stephanini, presented the professors and students to Pius IX on Sunday, November 5, 1876. There were seven Americans among the students presented to the Holy Father at this audience. All were received with the greatest kindness and affection. His Holiness gave the college pontifical rank with the title: *Collegium Pontificium pro alumnis Congregationis Passionis, D.N.J.C.*, and he directed that the Pontifical Arms be placed over it. From his heart he blessed the Retreat and college of the Scala Santa. As a further token of his friendship, he left that house his ascetic library, containing over 4,000 volumes elegantly bound and written in various languages. Just before he became the "Prisoner of the Vatican," when he went abroad in the city for the last time, it was to visit the Scala Santa and pray to the "Man of Sorrows" for strength to sustain him during the sad years to come. This occurred on September 19, 1870. The venerable Pontiff ascended the steps on his knees and shed tears as he prayed on each one. He seemed to linger lovingly as it was his adieu to the Holy Place. He visited the Passionists for the last time and left them his blessing. But to return to our story. Pius IX blessed and seconded the efforts of Father Anthony to extend the Congregation and its work "all over the Christian world and even beyond it—*ad infideles*," as St. Paul of the Cross prayed.

While wrapped in deepest recollection before the Blessed Sacrament at Castellazzo during that memorable retreat of forty days, Father Paul of the Cross was first inspired to pray for the conversion of England. That country had denied the Real Presence, given up the Holy Mass, and lost its claim to be "Mary's Dowry." But our Blessed Lady was mindful of the past and had not surrendered her own, though it had sinned immeasurably against her Divine Son. And now she put it into the mind of her devout client to pray for that unhappy land, as he knelt before the tabernacle. It was a commission given him by Heaven, and he transmitted it to his children. "Ah, England, England," he said to them, "let us pray for England. I cannot help praying for it myself; for, whenever I begin to pray, this unhappy kingdom presents itself to my mind; and it is now fifty years since I began to pray for the conversion of England to the Faith of its fathers. Perhaps God will have mercy on it and some day bring it back to its ancient Faith." At the altar, as he offered the Holy Mass for the last time, he prayed for England with his usual fervor, and God was pleased to reward him with a vision of the future. At Communion he was wrapped in ecstasy. For half an hour he was motionless and seemed utterly oblivious of his surroundings. The veil of the future was lifted; he saw his sons in "the fields afar." He

saw them far beyond the confines of his own beautiful Italy, laboring to bring back to the fold of Christ those who had wandered from it. The extension and growth of his "little Congregation" were shown him in vision. And when he left the altar, his face was radiant with joy. "Oh, what have I seen?" he said. "My children in England; my children in England!" He saw the Passionists laboring in that land for its conversion; and saw a great deal more; but this is all he would reveal. He saw the results of their work and prayers: the noblest and best returning to the ancient Faith; the altars restored; the sentinel lamp again revealing the "Great Presence"; the Holy Sacrifice once more offered up; the people returning to the center of unity; and giving forevermore their allegiance to the See of Peter. He saw "Our Lady's Dowry" coming back to her. Indeed, he saw his sons wherever the English language is spoken; and America too came within the range of his prayer and charity and the vision of that fair morning, so full of joy and consolation to him! Pius IX and Father Anthony of St. James, the second Founder, thought so; and we cling to this tradition of the Congregation.

During the Saint's last illness the infirmarian found him one morning in ecstasy. When the Saint came to himself, he said: "Oh, where have I been now? In spirit, I have been in England, thinking of its heroic martyrs; and, oh, how I have prayed to God for that kingdom." Well, it was sixty-seven years after the Saint went to heaven that his sons arrived in England, and seventy-six before they landed in America.

Providence had been preparing the way for them. Catholic emancipation had been wrung from England by the dauntless O'Connell, and a marvelous awakening of Catholic life in that country followed. The Honorable and Reverend George Spencer, son of Earl Spencer, entered the Church, and went to Rome to prepare for the priesthood. When he entered early in 1830, Dr. Wiseman was president of the English College and they became fast friends. There, too, in Rome, he met the venerable Father Dominic, who was "on fire" for the conversion of England, and Mr. Spencer was responsive to his ardent zeal. One was destined to become "the apostle of England," the other "an apostle of prayer for its conversion," while Dr. Wiseman was called to direct the movement. They were providential men. Dr. Wiseman had advocated an association of prayer for the conversion of England on the part of English Catholics; while Mr. Spencer pleaded for a league that would embrace the Catholics of all countries. Dr. Wiseman held that England had *persisted in and renewed formal acts of apostasy* in every generation since it fell away from the Church, and that this "national apostasy" was aimed chiefly at the Blessed Eucharist and the Blessed Virgin Mary. It assumed the form of a "national sin," "not habitual, but actual," and it was a bar to

the divine blessing and an obstacle of a *positive nature* to God's grace." Describing the state of the country at this time, before the "Second Spring," Dr. Newman said: "The vivifying principle of truth, the shadow of St. Peter, the grace of the Redeemer had left England." Hence to remove the *obstacle* to *God's grace*, Dr. Wiseman advocated *contrary acts* as *explicit* and *formal* as the *sin*, to remove its bad effects. He urged the "bringing back" of devotion to the Blessed Eucharist and to our Blessed Lady in England, to make reparation for its sin; and suggested that the Eucharistic League and the League of the Rosary be joined to the League of Prayer. The *first* would remove the obstacle to grace, the *second* obtain grace for England. This plan was adopted; and these three men, Dr. Wiseman, Father Spencer, and Father Dominic, stood for reparation, prayer and work, to bring England back to the Church.

After his ordination, Father Spencer spent a week at Lucca, with Father Dominic, on his way back to England, and their plans for the League of Prayer were perfected; Father Spencer would devote his life to it. Wherever he went, it was his theme. He enlisted thousands in every country of Europe in the cause. Saintly priests, fervent communities, and the devout laity, sent fervent prayers to Heaven for the conversion of England. It was the prayer begun by St. Paul of the Cross at Castellazzo, and left as a tradition and sacred duty to his children of the Passion. And now began the Oxford Movement, with its yearning for Catholic truth and union with the one Church of Christ. It was the answer to the prayer of St. Paul of the Cross.

In 1842, Father Spencer went over to Ireland to get the prayers of its faithful people for England. They had been victims of cruel oppression under English rule, and the prayers offered by them, he said, would be irresistible. The prayers of others would be great charity; but the prayers of the people of Ireland would be heroic. He made a tour of the country and reached Tuam. He feared Archbishop McHale, who detested English rule and was a "Lion" in opposition to it. Yet, to his amazement, the Archbishop received him most graciously, and in his own sweet ancient tongue on the following Sunday made a touching appeal for Father Spencer's apostolate. The spectacle of Ireland fighting for international freedom beside her suppressor prompted Chesterton, the English writer, to exclaim: "England is not worthy to kiss the hem of Ireland's garment." The spectacle of that people pleading at the throne of grace for her cruel oppressors reminds us of Our Lord's prayer on the Cross for those who were crucifying Him. Verily, "England is not worthy to kiss the hem of Ireland's garment!" Ireland's prayers were "irresistible."

Father Anthony of St. James had been repairing the losses sustained by the Congregation of the Passion, and he was ready for the

work of its *expansion*, when the request came from Bishop Wiseman for a band of Passionists to establish the Congregation in England. Father Anthony had trained and formed its young men for their work; he had seen them advance in wisdom and age and grace; he knew his men; and now he requested Father Dominic to surrender his charges as Provincial of a new Province and report to him in Rome. This good Father had inherited the spirit and virtues of St. Paul of the Cross in an eminent degree, and he was destined to bring about the fulfillment of the Saint's prophetic vision of his sons in England.

# CHAPTER IX

## THE OXFORD MOVEMENT

**The Venerable Father Dominic and the Oxford Movement.**

DOMINIC BARBERI was a shepherd boy tending his uncle's flocks on a mountain slope at Palazana, near Viterbo, when his mission was revealed to him by our Blessed Lady. As a child, he was very fond of his saintly mother. He was the youngest in the family, and her favorite. A Capuchin Father who taught him catechism said to him: "Your mother is very fond of you." "So she is," answered the child. "Well," said the Father, "the Madonna is a great deal fonder of you." These words made a deep impression on the child's mind. His mother died when he was only eight years old, and now he went and knelt at Our Lady's altar and asked her to take care of him, since she was fonder of him than his own mother; and the Blessed Mother heard his prayer. His father had died five years earlier and now he went to live with an uncle on his mother's side. Books were scarce and opportunities for learning few at Palazana; and while his uncle was very kind to him, he could not see much use for learning in a farmer's boy. But the lad wanted to learn, and the first rudiments were taught him by the Capuchin Father. While praying one evening for the needs of the Church at Our Lady's altar, she told him that he was destined to preach the Gospel and bring stray sheep back to the fold.

Some time after this, during the dispersion of the Orders, he met Father Joseph Malajoni, a Passionist, afterward a bishop in Bulgaria, who was then living with his own family till the storm should blow over. Young Dominic Barberi made him his confessor, and confided to him his desire to become a Passionist. After the restoration of the Congregation in 1814, Father Joseph recommended him for admission to the Novitiate. In his letter to Father General, he said of his penitent: *"Est juvenis eximiæ virtutis et singularis ingenii, sed incultus,"*—"He is a youth of great virtue and remarkable talents, but uncultured,"—and he was admitted as a lay-postulant. But the *juvenis incultus* had great talents as well as great virtue. But how was the revelation given him by our Blessed Lady to be fulfilled, since he was now to receive the habit of St. Paul of the Cross as a lay-brother? As he knelt before Our Lady's altar, pondering

over this question, she spoke to him again. This time she told him that he would labor as a priest, not in the dim north, but in England for its conversion. He was now reassured and simply left the matter in Our Lady's hands. Then, as he was preparing to receive the habit, his talents were discovered by the merest accident, it would seem, and this by Father Anthony of St. James, who was assistant to the Master of Novices. He had "a friend at court" who reported his discovery to Father General, and Dominic received the habit as a "cleric" with a view to the priesthood. The fervent novice began to pray for the conversion of England; and after his profession his advancement in learning was marvelous. "Gifted with remarkable powers," the *homo incultus* became the *homo cultissimus*. Before his thirtieth year, he read ancient Greek with ease, and could speak the modern with fluency; and his Latin letter to the professors of Oxford University, in which he answered the objections and explained the difficulties of Anglicans, "is a classic in that most eloquent of tongues." His ideal of the priesthood was that of St. John Chrysostom. "He who is to act as a priest must needs be as pure as though he stood in heaven itself in the midst of those heavenly powers"; and after his ordination he said to our Blessed Lady: "But a few years ago, I was a poor sinful boy, and now I am a priest! Oh, my Blessed Mother, you know how I felt when I first touched the Consecrated Host! Had I but your purity and sanctity! How I longed for *your* heart to give a becoming welcome to *my* Jesus; *your* hands to touch Him; *your* tongue to call Him upon the altar." He was so accomplished that he was made "lector" or professor in the Congregation. Among his works is a refutation of De Lamennais. It was written six years before Gregory XVI condemned his errors. At the time, a few of his confrères thought that Father Dominic was a "silly body" for attacking De Lamennais. But better than his learning was his sanctity. He combined heavenly wisdom with great charity, and hence he was advanced from one position to another in the Congregation. He had just been placed in an important charge, that of Provincial, when Father General, Anthony of St. James, wrote to him to come to Rome.

From his associations with the venerable Father Dominic, Father Spencer had become intensely interested in bringing the Passionists to England. In this project he had two devoted helpers—Mr. Ambrose Lisle Philips and Mrs. Charles Canning, both converts, like himself. The first was instrumental in bringing Father Spencer into the Church; the second was a cousin of his, one of the Spencers. They were intensely zealous and like Father Dominic had set their hearts on seeing the Passionists in England. The prayer of St. Paul of the Cross and his vision had a fascination for them, and they longed for the return of

England to the Church. They had friends in France praying for this purpose, and among them a holy priest, Father Haffreingue, of Boulogne. He had planned to establish a Passionist Retreat in that city as a stepping-stone to England. There were difficulties in the way; and then Belgium was suggested as a good base for the venture over the Channel. Father Spencer and Mrs. Canning said: "If a house is to be founded for England, why not in England itself?" Father Haffreingue agreed to this, as his only motive was "the good of England."

About this time, in 1839, the General Chapter was held in Rome, and at the request of Father Spencer, Monsignor Acton, afterward Cardinal, drew up a formal petition for a foundation in England. It was presented to the Chapter by Father Dominic and was received most favorably by the Fathers. Father Anthony of St. James was elected General in this Chapter. The expansion of the Order appealed to his great heart, and he decided to make the Foundation in England at the first opportunity. There was a favorable opening for a beginning in Belgium, and he agreed to send the Fathers to found a house there with a view of passing over to England. This was glad news for Father Spencer and he gave it at once to Bishop Walsh, the Vicar-Apostolic of the Midland or London District. The venerable prelate was delighted with the prospect of securing the Passionists for England; but he wanted them first for his own district. He told Father Spencer that Dr. Wiseman was a great friend of the Passionists, that he was now returning to England as his Coadjutor, and he charged the good Father to take the matter up at once with Bishop Wiseman. Father Spencer lost no time in conveying to the Coadjutor the commission he had received, and Bishop Wiseman requested Father General to send the Passionists to the London District. An immediate settlement could be made in Belgium, and Father General acceded to Bishop Wiseman's request with the Chateau d'Ere near Tournay, in Belgium, as a base. He chose four good men for the distant mission in the North, and, strangely, Father Dominic was not one of the band. It was feared that his health would succumb to the hardships of this mission in a strange land. He was never very rugged, and the late General expressed a fear that with all his zeal and sanctity, the task would be too much for him. Meanwhile, Father Dominic knew that he was to go on that mission, and he simply left the matter in the hands of our Blessed Lady, who had given him the revelation. At the last moment, the Father who had been chosen to lead the pioneers on the way to England, asked to be released from the charge given him, as he felt unequal to it; and then Father General called Father Dominic to Rome and gave him charge of the expedition with a mandate to establish

the Congregation in England at an opportune moment. The holy man went and knelt at the shrine of St. Paul of the Cross and with tears begged that he might bring about the realization of the Saint's prophetic vision—of his children in England.

At the "Reformation," the people of England did not give up the Catholic Faith. It was cunningly withdrawn from them, and Anglicanism substituted in its place. The people had no part in it. Nineteen counties arose in open insurrection against the new religion, and demanded the restitution of the old. They demanded that the Mass be given back to them, that their altars and churches be restored, and the monasteries returned to their rightful owners. The answer was a massacre and a "service" of thanksgiving by one of the ministers of the new religion "amid the stiffening corpses of his countrymen." Even Elizabeth was inclined to the old Faith without the Pope, and a large body remained biased in favor of the ancient Church. They wanted to be purely Catholic and united in one Faith, while giving up the Pope. Another body were anti-Catholic. They not only hated the ancient Roman See, the *Sedes Petri*, but in great part the body of doctrine which constitutes the *Fides Petri*. To satisfy the first party, the Book of Common Prayer was devised; to satisfy the second, the Thirty-nine Articles were formulated. One is supposed to contain the liturgy of the Anglican Church; the other, its creed. What one seems to hold, the other seems to reject. It was a compromise between the ancient Faith and the new religion. England broke with the past and lost the current of apostolic succession, against the will of the majority. From the New Testament to the "Reformation," there was silence now. Doctrine and usage and antiquity and development were regarded as so much débris floating down from the "Dark Ages." Primitive Christianity and that of the mediaeval age was left unexplored, while "the Protestant tradition" and the "fabulous account of the past" were formed, and insidious *propaganda* launched on its unholy mission. Catholics were deprived of all rights and were the victims of deadly persecution.

With emancipation and the great awakening of Catholic life, a current of opinion against the Anglican Church set in. Dissenters of every shade and hue were rampant. A small band of writers and students at Oxford took up the defense of the Anglican Church against "free thought" and the infidelity to which it was leading. The Anglican Church, they said, leant on the arm of the State instead of her own divinely-appointed power. Decency and order were maintained by law; but "the winning authority of our Saviour and the sources of divine grace through apostolic ministry were withheld from the people." The very life of religion was in danger, and they wanted to save it before it became too late.

Newman was leader of the movement and round him clustered the brightest and noblest men at the University. They pleaded for Christianity "as a fact, a revelation from on High, and a present supernatural power. Its task was to restore the idea of the Church, and the dignity of the Sacraments; above all, of the Blessed Eucharist." In the Anglican divines who held to Christian ideals, and in the writings of the Fathers of the Church, the leaders of the movement sought grounds for this *reformation* in Anglicanism. Although anti-Roman, they held to Catholic belief, and argued the "branch theory," that is, the unbroken apostolic succession in the "Established Church, and that this Church was in lineal descent from the ancient British Church." This was the purpose of the "Tracts for the Times" in the *British Critic.*

Newman turned back in quest of "continuity" to connect the Church of England with that of antiquity. "Could there be a more violent assumption," he asked, "than that the religion which transformed Europe was a sentiment and not a fact? And if a fact, could it not be ascertained like other facts? The void was to be filled up, and history afforded the ground upon which to move." "Our popular religion hardly recognizes the twelve long ages which lie between the councils of Nicæa and Trent." He found a wonderful identity of type in the Church of the Fathers with that of every succeeding age; "the shadow of the fifth century was on that of the sixteenth, like a spirit rising from the troubled waters of the old world with the shape and lineaments of the new."

The Monophysites took their stand on antiquity; but their claim was disallowed by the Church. Pope St. Leo defined the faith and directed the Council of Chalcedon to condemn these heretics. The Donatists claimed to be Catholics on the ground that they, too, adhered to antiquity, but their appeal was disallowed by the Church. Their position was met by St. Augustine in the words: "*Securus judicat orbis terrarum.*" The sense of the Church is the sense of the Holy Ghost; and the living voice of the Church is peremptory and infallible, as it is the voice of the Holy Ghost. There can be no appeal from it. The attitude of the Church *then* is the same *now.* Like the Donatists in Africa, the Anglicans were separated from the Church Ecumenical and must be in the wrong! This struck Newman like a dart and he couldn't get over it. The thought haunted him till he saw "the Blessed Vision of Peace."

"But," he argued, "if the note of Catholicity is not clear, the note of sanctity within the Anglican Church gave testimony to its being a living branch of the Church like that of Rome. The Established Church for him was still "the Catholic Church in England," and he published "Tract Ninety" to show that the Thirty-nine Articles need not

be accepted, and subscribed to, in a Protestant sense, but in accordance with the sense of the Catholic Church. They were not committed to the views of a Protestant sect. At once the country was ablaze; Protestant fury burst forth! The Oxford authorities declared the Tract an evasion! The Movement broke in two; one party advanced toward Rome; the other stood for the Establishment. Newman retired to Littlemore and in St. Mary's preached his sermons on "Subjects of the Day." They were his last apology for the English Establishment. But it was "Samaria," and very soon he wrote: "New Creeds, private opinions, self-devised practices, are delusions. The division of Churches is the corruption of hearts." He gave up his Anglican theory, resigned St. Mary's in September, 1842, and retracted all his attacks on the Church of Rome; still he lingered on the threshold. He fought every step as he advanced, while pleading for the "Kindly Light" to lead him on. He began to edit the lives of the English saints in old Catholic days; to establish some continuity between the existing Church of England and those happier days, and to stimulate zeal within it. But the Establishment could not stand saints made on Catholic principles; and this fact came with an additional pang from the Church of his birth and early affections. He found it wanting! The study of antiquity led him to "a vista, the end of which he could not see," and he entertained the thought that "the Church of Rome will be found right, after all."

His disciples were waiting his next step. Ward, the youngest and brightest among them, wrote his *Ideal of a Christian Church.* It identified all that was Roman with all that was Catholic. Then he proceeded to apply this test to the Church of England; but it could not bear it. Rome came up to the *Ideal;* the Establishment utterly failed. It swept away the fine effort of "Tract Ninety" for the note of Catholicity in the Established Church. A *via media* between Catholics and Protestants, between Rome and Anglicanism, was simply absurd. Ward was degraded by the authorities of Oxford, and the *Ideal* condemned. The Oxford Movement was abandoned. Newman's Anglican life was over; his life in the Church had not yet begun. His *Development of Christian Doctrine* absorbed his whole mind, and he would complete it before the final step. "One step, enough for me" "till the night is gone," "and with the morn" the heavens opened and he saw the "Blessed Vision of Peace." There was nothing now but submission to Rome, the See of Peter, the center of Unity. In a letter dated "Littlemore, October 8, 1845," Dr. Newman wrote:

> "I am this night expecting Father Dominic, the Passionist, who from his youth has been led to have distinct and direct thoughts, first about countries in the North, and then of England. After thirty years waiting, he was without his own act sent here.

But he had little to do with conversions. I saw him here for a few minutes on St. John Baptist's day last year.

"He is a simple holy man and, withal, gifted with remarkable powers. He does not know of my intention, but I mean to ask of him admission into the one fold of Christ.

"J. H. NEWMAN."

# CHAPTER X

## FATHER DOMINIC AND DR. NEWMAN

Father Dominic Receives Dr. Newman into the Church.

FATHER DOMINIC had established the house at Ere, in Belgium, and then crossed to England. He arrived at Oscott College, Birmingham, on October 7, 1841, and was most kindly welcomed by Bishop Wiseman and Father Spencer and presented to the venerable Bishop Walsh, who expressed great joy at his arrival. On February 17, 1842, he took possession of Aston Hall, at Stone, in Staffordshire, and began his work with one companion, Father Amadeus. It was slow at first and disappointing. But the saintly Father kept bravely on and looked to Our Lady for help. She had sent him with a message of mercy from her Divine Son, and she would not fail him. One morning the post brought him a letter from Mr. Dalgairns, one of Dr. Newman's disciples at Littlemore, asking to come to Aston Hall and be received into the Church. It was joyful news and the venerable Father wrote at once that he would receive him into his home and into his heart. They had been in correspondence for some time. The occasion of this was a reply of Father Dominic's to a letter of Mr. Dalgairns which had appeared in the *Universe*, and Father Dominic had once visited him at Littlemore. Mr. Dalgairns was received into the Church at Aston Hall on September 29th, the feast of St. Michael. He was the first of Dr. Newman's friends to be received. Mr. St. John followed him quickly. He was received at Prior Park on October 2nd.

In a few days, Father Dominic was to leave for the Provincial Chapter in Belgium, and at Mr. Dalgairns' request he stopped at Littlemore on his way. He had ridden outside on a crowded coach for five hours and was drenched with rain as he arrived at Oxford late on October 8th. He was met at the station by St. John and Dalgairns. Only St. John knew of Newman's intention, till they were leaving the cottage at Littlemore. Then Newman said to Dalgairns: "Tell your friend that I wish him to receive me into the Church of Christ." Dalgairns answered "Yes," and no more. He told his friend as he dismounted from the top of the coach. The holy man said "God be praised," and they went on in silence. They reached the cottage at 11 P. M.

Father Dominic stood before the great hearth drying his clothes at the fire, when Dr. Newman entered. He fell on his knees and asked

the venerable priest to hear his confession, and receive him into the Church. Father Dominic's own account of this visit will be interesting. It was written to Father Felix, one of his confrères and friends in Italy: "I arrived," he says, "in Oxford, sodden with rain, a few hours before midnight. I went to Littlemore and whilst I was drying myself before the fire, I turned round and saw Mr. Newman kneeling before me, begging me to hear his confession and receive him into the Catholic Church. There, just beside the fire, he began his confession. Next morning I went to Oxford and said Mass in the Catholic chapel. I came back to Littlemore in a heavy downpour of rain. Mr. Newman finished his confession, and Mr. Bowles and Mr. Stanton, both clergymen and in deacon's orders according to the Anglican rite, did the same. About six o'clock in the evening, October 9th, I received the Profession of Faith of the three gentlemen. I then baptized them conditionally and went through the usual ceremonies. On the following morning I said Mass in their own oratory, having procured the vestments and other requisites from a good priest not far off, at which Messrs. Newman, Dalgairns, Bowles, and Stanton communicated.

"When this was over, I was asked to go to the village to visit a Protestant gentleman, Mr. Woodman. I received himself, his wife and two daughters into the Church. "This," he adds, "I consider ample reward for all I have suffered since I left Italy, and I expect that the results of these conversions will be incalculable." Yes, the prayer of St. Paul of the Cross was answered; a new era had opened for the Church in England; "the Second Spring" was at hand; the movement begun at Littlemore will lead the best in the land back to the one fold of Christ. "The vivifying principle of truth, the shadow of St. Peter, the grace of the Redeemer" which had left England at the Reformation will return.

As Newman knelt before the altar on that quiet morning at Littlemore, the truth flashed on him, fearfully yet sweetly; it was the Blessed Sacrament—it was the Lord Incarnate—who was on the altar, who had come to visit and to bless His people. It was the "Great Presence." He knelt in the possession of a deep peace and serenity of mind which he had not thought possible on earth before. It was more like the stillness which almost sensibly affects the ears when a bell that has been tolling, stops, or when a vessel, after much tossing at sea, finds itself in the harbor. It was such as to throw him back in memory on his earlier years, as if he were really beginning life again. But there was more than the happiness of childhood in his heart. He seemed to wish to say this and this only with the Patriarch: "Now let me die, since I have seen Thy face." "Too late have I known Thee, O Thou ancient Truth; too late have I found Thee, First and only Fair!"

On October 9, 1845, Renan had arrived in Paris, bade farewell to

St. Sulpice, and putting off his clerical habit, gone out of the Catholic Church. On that day John Henry Newman was received into it by Father Dominic, the Passionist. History, which has marked the coincidence, will register its consequences for a long time to come. "Newman's power for good is vastly greater than Renan's for evil." The disciple of Voltaire and the client of St. Paul of the Cross! How the contacts of history in the contrast meet us again! The following year Dr. Newman was ordained in Rome and offered a Mass of Thanksgiving at the shrine of St. Paul of the Cross in the Basilica of Sts. John and Paul on the Cœlian Hill. The Saint had won for him the grace, "the Kindly Light," that led him on to the Church of Christ.

"Newman had studied modern thought and modern life in all its forms and with its many-sided possessions. He found empires professing the Christian religion, yet antagonists of the Church. They supported schools of philosophy and learning that hold theories hostile to the Church and teach exegetical systems subversive of the Scriptures. He anticipated an unprecedented outburst of infidelity all over the world, and he felt that Catholic tradition was an antidote to rationalism, which issues in religious negation. He tried to revive this tradition in the Anglican system." "The Catholic movement he held to be the only effective check on the advancing tide of unbelief, and he sought to bring the Established Church back to the faith and practice of the Fathers. Gradually it dawned on him that only the Church of Rome would be strong enough to stem the various infidel currents of the time, that no other religious body could withstand the league of Evil." He had studied the grounds of all faith; he had grasped every conceivable objection to revelation, and with a mastery beyond human ken, he unraveled it for all time. He anticipated "Modernism" in his lecture on "A form of infidelity as the ruin of dogma, and without dogma there can be no religion."

The "work undone" which he was called to do, was "to lead the intellectual reaction of Europe against unbelief" and bring countless souls back to "the one fold of Christ." "A prophet for truth's creed was needed for this." "A champion was needed" "to rekindle faith and zeal in an evil day,"—"an Athanasius, or a Basil," and he became the prophet, the champion, the doctor of the Church, and his work goes on and the souls who owe their conversion to him throw an additional luster on the mission of St. Paul of the Cross.

During the four years subsequent to the reception of Dr. Newman into the Church, Father Dominic continued his work in England though broken in health and in constant suffering. He founded the houses in London and Sutton and established the Province of St. Joseph. He had the happiness of receiving his friend Father Spencer into the Congregation in 1847. Good men were sent from Rome to

assist him, and vocations followed their heroic sacrifices. The novitiate prospered, and the Passionists were the first to live in community life, to give missions and retreats, and hold public processions in England, since the Reformation. They were laughed at by Protestants, warned by timid Catholics, but always encouraged by Cardinal Wiseman. They led the way, and others soon followed in their wake. Father Dominic's name became famous in England; people regarded him as a man of apostolic character and a holy religious.

The new church at Aston Hall, Stone, was finished, and on August 27, 1849, the venerable Father left London with Father Louis for the dedication. They took the train from Paddington Station; Father Dominic was in great pain, and at Reading he began to show signs of serious illness. As the train reached Pangbourne, a little station beyond Reading, he had to be carried out in a dying condition. Cholera was raging at the time, and people shut their doors against the poor stricken priest. A little straw was procured and he lay on that bleak platform at the wayside station with his companion kneeling beside him. He made provisional arrangements for the government of the Province, received absolution, and turned to Jesus and Mary to aid him in his last moments. Just then the up-train stopped at the station; the holy man was lifted into a compartment and brought on to Reading. There the manager of the railway hotel admitted him. He was placed on the ground, and with the crucifix pressed to his lips, he passed away shortly after midday. He offered his life for England, his work was done.

Cardinal Manning said of him: "The memory of Father Dominic will be ever dear to us. His apostolate amongst us was short; but it had abundant fruit. It was he whom God chose to bring into Catholic unity many of the first fruits of the return to the Faith in England." Leo XIII, as Nuncio in Belgium, knew him, and the great Pontiff said: "Father Dominic had a great reputation in Belgium and England. He was a man much given to prayer and most exemplary in his conduct as a Christian, a religious, a priest and a missionary. He was really a man of God."

He had prepared the way, and his work grew to splendid proportions. Zealous men, some of noble birth, others of extensive acquirements, entered the Congregation, led by the Oxford Movement. Among them may be mentioned the Hon. Charles Reginald Packingham, son of the Earl of Longford, and nephew of the Duke of Wellington. He was received into the Church by Cardinal Wiseman, at the age of twenty-nine. He gave up a bright military career and entered the Passionist novitiate in 1851. He lived six years in the Congregation, and was known as "Father Paul Mary." He was the first Rector of St. Paul's Retreat, Mt. Argus, Dublin, and died in the odor

of sanctity. "Thirty-seven years after his death his body was found perfectly intact and incorrupt. This marvel was witnessed by the whole community at Mt. Argus."

Among the very distinguished men sent from Rome to aid Father Dominic and his work, may be mentioned: Father Gaudentius Rossi, afterward sent to the United States; Father Ignatius Pauli, later Archbishop of Bucharest; Father Vincent Grotti, who returned to Rome, and Father Eugene. The latter remained to the end and won all hearts by his gentleness and holy life. He had lived with the contemporaries of St. Paul of the Cross and transmitted to the Fathers the early traditions of the Congregation. The writer met him at St. Joseph's, Highgate, in 1888, and received his blessing.

There are now thirteen houses in St. Joseph's Province, including those at Sidney, Goulborn, and Adelaide, in Australia, and the one in Paris, France. The last-named was founded in 1862, for residents and visitors whose native tongue is English. The adjoining church dedicated to St. Joseph on Avenue Hoche, a short distance from the Arc-de-Triomphe, is well-known to Americans. It is in Byzantine style and is beautifully decorated. The wondrous events of the Passion are delicately traced in its decorations and reveal the devotion and exquisite art of Brother Marc, who did the work. On the windows of the dome are seen the names of Fathers Bernard, Dennis, and Gerard, and there is a memorial to the friend of the friendless, Brother Seraphin. There are paintings of St. Paul of the Cross and other Passionists who played a prominent part in the movement for the conversion of England.

The Fathers attend to the spiritual needs of English-speaking people in the gay metropolis. The Congregation is well organized with societies, devotional, social, and charitable. For fifty years the work done in Avenue Hoche has been an edification to Paris. It is "like home" for the people to have their own clergy, their own language, their own devotions, in their own way. Fathers have been stationed there who had lived in England, Ireland, America, and Australia. The best families in France want their children taught English and many now speak it with as much fluency as their own tongue. This has led a number of young ladies from England and Ireland, to Paris and other centers in France to take positions as governesses. As a rule, they are of good families themselves and have received their education at superior convent-schools where French is taught. They form a very respectable and edifying portion of the English-speaking colony in Paris. Young ladies from Ireland are special favorites in the old French families and often rank with the ladies of the family.

An illustration of this was seen by the writer in the home of the Marquis and Marquise de Montferrier, both of the oldest families in France and most distinguished. A special charge committed to the clergy at Avenue Hoche are these young people. The Fathers opened

a beautiful home for them, and placed it under the superintendence of Miss Seward, who sacrificed the comforts of home and society for this work till a community of Sisters was secured to take charge of it. For twenty-five years after the mission was founded, these ladies were nicely placed and protected, to the number of a thousand a year. But the most important result of this mission is the conversion of many to the Faith. Two factors worked for this result. First, a latent desire left by the Oxford Movement to know more about the ancient Faith; second, tours on the continent for sightseeing. Tourists visit the churches, are deeply impressed, and investigate. Many who would not be seen entering a Catholic church at home, go to St. Joseph's at Avenue Hoche and there they obtain grace and are received into the Church, or return home and openly take the step. The mission has been a great medium for advancing the return of England to the Church. The records of the house will furnish a long list of converts, and favors obtained through the prayers of St. Paul of the Cross. His dream is coming to pass slowly, steadily, surely.

The writer was a guest of the Fathers on the way to Rome, when the Superior, Father Michael Watts Russell, received a letter from England, asking prayers for Lord Lyons, former Ambassador to France. He was seriously ill and could not recover. His Catholic friends solicited prayers for him to enter the ancient Faith. The grace was granted. While in full possession of his faculties, the great diplomat asked to be received into the one, holy, Catholic, and apostolic Church. It created a profound sensation among Anglicans in Paris, and some one hinted that advantage was taken of his weakened condition to *kidnap* him into the Church. Letters of inquiry were sent to England, and on learning the facts in the case, two gentlemen of the English embassy came to Avenue Hoche and asked to be received into the Church. They declared that they felt compelled to follow their old master, for a man of his intelligence and uprightness would never have taken this step if it were not the right one. This instance is one of thousands.

People of all nationalities from Peru to China, are attracted to the beautiful church. At the Masses on Sunday they may be seen kneeling together during the Holy Sacrifice, in deepest recollection. On a beautiful morning in summer, the writer stepped from the carriage with Bishop Hennessy of Wichita, Kansas, and entered the vestibule. Just before us, ascending the steps, was the Chinese Ambassador with his retinue in splendid oriental costume. They were going to Mass. The Bishop hesitated a moment and wondered what this "heathen Chinee" was doing there. It was during the Boxer uprising, and here was this gentleman coming to kneel with his Catholic brethren at the Holy Mass. At this date, the congregation at St. Joseph's, Highgate Hill, in London, was chiefly composed of

converts, and their children to-day form a great congregation and they are most edifying. The present Provincial, Father Malachy Gavin, gave the Lenten Lectures in 1914. The church was crowded with earnest inquirers. "The Catholic League" in the Anglican Church, had been bitterly attacked by "the Protestant alliance" for its "Romish practices." The League was condemned by the Bishop of Oxford, who declared that the Anglican Church was "Protestant." The League answered: "If this is true, then you are in heresy; and there is nothing for us to do but go over to Rome." Father Malachy and his assistants were kept busy instructing converts. It was just after the Monks of Caldey had entered the Church, and the movement was likened to that of Oxford.

The work of the Passionists in England is still unwritten; but the historian of the Province will recount it, and the great work carried on by the Fathers for miles around Highgate Hill will be recorded. There is nothing in London more edifying than their work in the various institutions in this district. The Fathers live very simply in apostolic style. They are united in gentlest charity and spend themselves in labors for souls. It is not only an inspiration but a matter of great edification to "The Passionists in America" who have had the privilege of living with them, sharing in a little measure their arduous labors. They are men of high and holy culture, true sons of St. Paul of the Cross, carrying on his work as seen in vision. and later on, outlined for them by the venerable Father Dominic of holy memory. But we may not tarry longer amid these scenes, though we love to linger on them, and the memories they conjure up, of the return of Mary's Dowry to her own.

# CHAPTER XI

## THE OXFORD MOVEMENT IN AMERICA

The Oxford Movement in America—Distinguished Men Enter the "One Fold of Christ."

LORD BEACONSFIELD described Newman's secession as "a blow under which the Church of England still reels." It reacted strongly in America, the submission of Newman to the See of Peter. Keen men of prime intelligence and high and holy aspiration were sorely disappointed in the sects and their endless divisions. Dr. Brownson, the brightest mind of the country, in his search for truth and grace, sifted them one by one and found them sadly wanting. The Episcopalians believed in the need of Apostolic Succession. "There can be no Church without a Bishop," they argued, "and there can be no Bishop without the Apostolic Succession." They followed the Oxford Movement with intense interest, as the questions at issue were vital to them as well as to Anglicans, and many entered the Church even before Newman himself made his submission.

McMaster, Hecker, and Walworth, had entered the Church and were in the Redemptorist Novitiate at St. Trond, Belgium, at the time Father Dominic received Newman into the Church. On reaching London on the way to the Novitiate, McMaster left his companion to visit Dr. Newman at Littlemore. He told Newman that they and others were his disciples and had gone ahead, and that countless numbers were awaiting his leading. No wonder he realized his awful responsibility and took infinite care before the final step, and ever prayed.

"Lead Kindly Light, amid the encircling gloom. Lead Thou me on." The "Light" shone upon him; he had seen "a heavenly vision"; he was about to take the "one step" into the Church, when he received McMaster "with the utmost kindness." He was intensely interested in the movement in America, and followed the careers of the young Redemptorist postulants from Chelsea.

*The Tracts, The Church of the Fathers* by Newman; *The Ideal of a Christian Church* by Ward; *The Lives of the English Saints*, were read with avidity in America. The failure of Ward's test as applied to the Anglican Church was a great disappointment to Episcopalians after the appeal to antiquity and the Anglican divines. Still, the *Ideal* was an introduction to the Church, while the early *English*

*Saints* gave them a notion of monastic life. These Saints were molded on Catholic principles in pre-Reformation times; and missionary effort and monastic life came to be associated in their minds. Interest was awakened; a great yearning for Catholic truth and a holy life was the outcome of the Oxford Movement in America as well as in England.

An effort was made to infuse Catholic life into Anglicanism to meet the *Ideal* and to interpret the Thirty-nine Articles in the sense of Tract Ninety. Anglican clergymen were soon preaching mysteries once rejected; the Ritual of Rome was adopted; and monasteries and convents sprang up in "every county of England." In *doctrine* and in *practice* they would return to *antiquity*. This led from speculation to fact, from theory to history; and now the Reformation had to stand the test of critical research. "The great Protestant tradition" could not bear it. The Reformation was found to be "a great national crime and the most indefensible act of history." This was the verdict of the Marquis of Bute speaking for those who had made the test. The Church was seen, not as presented by that tradition, but as she *is*, "the Spouse of Christ without spot or wrinkle; but holy and unblemished." This reacted in America, and Chelsea, the General Seminary of *New York*, became the center of the movement—"The Oxford of America."

Bishop Onderdonk, the president of the Seminary, was not at all opposed to the movement, neither was Dr. Whittingham, the professor of Ecclesiastical History and afterward Bishop of Maryland. Many of the students had strong leanings toward Rome, and they eagerly awaited every publication from Dr. Newman and his friends at Oxford. The president overruled the objections of the ultra-Protestant party to the ordination of Mr. Arthur Carey, one of the brightest and most exemplary young men in the Seminary. He held decidedly Catholic views and was not *anti-Roman*. A storm arose. The cry of Romanism was heard, and the charge made of an effort to Romanize the Episcopal Church. The young men in the Seminary with leanings toward the ancient Faith were called "Jesuits in disguise." It became a national issue; the interest of the country was aroused. The "Evangelical" or "Low Church," party, called for the condemnation of Bishop Onderdonk; but his dignified and masterful defense defeated their purpose. They now sought to attack his moral character, but that was above reproach. However, on some slight technical ground, on some Puritanic deflection from rectitude, he was condemned and removed from his position in the Episcopal Church.

The opposition was led by Bishop Charles P. McIlvam of Ohio, and the staffs of the Seminary and Kenyon College, at Gambier, its headquarters. But some of the noblest and best men of both in-

stitutions, Chelsea and Kenyon, entered the Church, and their names are now historic, as: Walworth, McMaster, Wadhams, Henry L. Richards, his brother William, Everett, Hewit, Baker, Dwight Lyman, Bishop Ives of North Carolina, and later on, James Kent Stone; great Americans, and great churchmen, every one of them, clerical and lay. At a subsequent period, the Chelsea students used to visit the Passionist Fathers at West Hoboken, till Mr. Clarence Woodmen, now a distinguished Paulist Father, was received into the Church by Father Aloysius Blakely. Then, it seems, an alarm was given, and there were no more visits. The attractions of "Rome" were not safe for the young men of Chelsea.

Ward's *Ideal* recounts the training of young men for the priesthood in a Catholic seminary. Its exercises are given in detail, and their formative effect on character explained. Earnest young minds at Chelsea took them up, and they fostered a spirit of piety and zeal for souls. Dalgairns' *Life of St. Stephen Harding* produced a sensation among them. It turned their minds to monastic life, as it combines special grace for a life of innocence with zeal for missionary effort; and from admiration it led to attempts at monasticism in America as it had in England. "Brook Farm" at West Roxbury, Massachusetts, and "Fruitland" at Hartford, Connecticut, can hardly be called attempts at monasticism. The "Transcendentalists" were "Mystics" with high aspirations, yearning for the presence of that which had already come and they knew it not, men and women who wished to reëstablish society on a less selfish and sordid base, with a definite purpose at self-improvement, without God's grace, of which they knew nothing. A few of them were led on to the truth and entered the Church, among them were Dr. Brownson and Father Hecker. In one of his visits to the monastery at West Hoboken, New Jersey, Dr. Brownson said to his friend, Father Philip Birk: "People think it was my intelligence that led me into the Church; but it was not that exactly! It was the *need* I felt of *God's grace* to lead a good life; this I found at last in the Church." His intelligence led him to see the need of God's grace and that of the Divine Goodness had made provision for this need. This assistance He found in the sacramental system of the Church established by Our Lord Jesus Christ. He found truth and grace in that Church, and said, "It must be divine. There is no mistaking it. I have tested later claimants and found them wanting. Lo, He is here; lo, He is there; I found Him in the Catholic Church."

Real monasticism was attempted by the Tractarians. At Nashota or the Twin Lake in Wisconsin, an Episcopalian Citeaux was established. Its inmates took vows, lived by rule and had all things in common. They stood for Catholic principles and went about giving missions. They cultivated a taste for prayer and study and labor and

colonization in true Benedictine fashion. And while the Episcopal Bishop of Wisconsin regarded "playing monk" as something of a nuisance, he employed those good men in the diocese. But this Western Citeaux vanished like a mist in the early morning. The assistant prior married the Bishop's daughter; some grew tired of this life and felt they were not called to it, and the prior was left alone. The good Father went out to Faribault, Minnesota, to found a monastery there. He made an earnest effort to succeed, but in the end took a wife; his monastic ideals took to flight, and the pseudo-Benedictine and the monastery came to an end. Another charming attempt was made in the Adirondacks, Essex County, New York, by Edgar P. Wadhams, afterward the saintly Catholic Bishop of Ogdensburg, New York. The story of "St. Mary's Priory" is amazingly told by the Bishop's friend and companion in the venture, Father Walworth. The prior in *this* case and his assistant took the one only logical step and entered the Church. They gave up the branch theory and held to the trunk. It was the safer course with eternal interests at stake.

A number of Episcopalian sisterhoods were established in different parts of the country and had greater success. There were "Sisters of St. Mary," "of the Good Shepherd," "of Holy Communion," "of the Holy Child Jesus," "of St. John the Evangelist," "of St. Philip and James," "of All Saints," "of St. Martha," "of the Holy Nativity," "of the Holy Name," "of St. Monica," "of All Saints of the Poor," and others. These ladies were devoted to works of charity and mercy, and many of them received the grace to enter "the one fold of Christ" and take their places with the holy women who have witnessed to the divinity of Our Lord Jesus Christ by their consecration to Him, since the days of St. Agnes and St. Cecilia; nay, from the days of the Apostles to our own, in every age. Noble men and women have been and are still led by the "Kindly Light" to the "Blessed Vision of Peace." It was the "work undone" for which Newman was "destined," which Father Dominic foresaw as he looked into the future, and for which St. Paul of the Cross had prayed during fifty years. Providence was preparing the men to meet "the awakening" in America caused by the Oxford Movement.

The sons of St. Alphonsus had won fame in Catholic Europe as the foremost preachers of penance and the Redeemer's love for sinners. These learned and holy men came to America in time to save the German immigrants to the Church. They formed them into splendid congregations whose faith and piety have been an edification to the country. They were great confessors, wise directors, and fostered vocations to the higher life. Father Gabriel Rumpler, in New York, a man "full of learning, wisdom and experience, truly a holy man," the Venerable Bishop Neumann of Philadelphia, and Father Seelos of Pittsburgh, both candidates for sainthood, are historic names we

hold in highest veneration. But there were many more. They gave a new impetus to Catholic life and had many accessions to their own Congregation from the native born. They took up the work of home-missions at an early date, and were a great aid to our overworked clergy. To-day they have flourishing congregations all over the country and there is nothing more attractive in Catholic life than the management of their parishes, and the spirit that exists between their clergy and people. The Fathers have given missions in the best organized parishes in the country, and they have the experiences and usages of those parishes in the government of their own. Their parishes are well conducted. Their people everywhere witness to this fact.

These apostolic men trained and formed the first Paulist Fathers for their special work in the Church. To reach the non-Catholic mind, to meet the perplexities and needs of the cultivated Protestant in search of truth, made a great demand on our clergy from the beginning; while the ever-increasing growth of population and parochial work made it more difficult to meet it. The difficulty of the educated Protestant is often "complex and over-refined"; it is "so engrafted and so commingled with his pious emotions; it is so closely webbed and interwoven with all his past thoughts and memories, that he mistakes *prejudice* for *rational* conviction." To displace it and prepare the way for the grace of faith, calls for special treatment and a special apostolate. The Congregation of the Most Holy Redeemer could not leave its own great work to enter upon this apostolate, and the Church set aside a few of its noblest sons to form a new Congregation to meet this need and receive a special grace for it. "Missions to non-Catholics and the Apostolate of the Press" form the special work of the Paulist Fathers. They were called to do in America what the Oratorians were doing in England, to meet the Oxford movement and the awakening it occasioned to the claims of Rome—of the *Cathedra Petri*, and to lead countless souls back to the Church. They were to put system into work done by our missionary clergy from the beginning. Archbishop Carroll had led the way; the gentle, beautiful influence of Cardinal Gibbons, his wisdom, tact, and experience, were of great value in formulating this system and working it out in detail.

And it is a singular fact that one of the "most spiritually enlightened men in Rome"; the man whom Father Hecker consulted and chose for his confessor, was a son of St. Paul of the Cross, Father Louis. He understood "the awakening" in America, and the need of helping souls back into the Church. He approved of Father Hecker's spirit; he was his advocate and friend; he was actuated by the spirit and prayer of St. Paul of the Cross, and he hailed with delight the decision of the Church in authorizing the new Congregation for America. While the Passionists are primarily intended for "home missions

and retreats," their Founder's charity reached out *ad infideles*, and especially to English-speaking countries which have lost the Faith of their fathers. He had a special mission from Heaven to pray for their return to the Church and send his sons to labor amongst them in our country as well as in England. What wonder, then, that Passionist and Paulist work together in this field? The Passionists were among the first to join the Paulists in missions to non-Catholics. They had recognized the need of this work. In the annals of the first house established in the country, this entry was made in the early sixties: "From constant experience on our missions, it is evident that a large number of Protestants would enter the true fold if more attention could be paid to them, and if the resident clergy could find time to cultivate the salutary sentiments awakened by the mission." During the mission, lectures were given to non-Catholics, and it is recounted that after a mission to the Catholic people of St. Joseph's Church in Boston, Father Gaudentius Rossi, C.P., gave a week's mission to non-Catholics. This occurred in 1862, before the Paulist Fathers had outlined a system for this work, embodying the wisdom and experience of our prelates and priests in this "field at home." Hence, when the Paulists inaugurated this work, the Passionists were in full sympathy with them.

Cardinal Newman watched the movement in America with deep interest. Father Hecker made every effort to interpret the Catholic religion to his countrymen, and this commanded Newman's close sympathy. Now, on hearing of Father Hecker's death he wrote to Father Hewit:

"February 28, 1889.

"My dear Father Hewit,

"I was very sorrowful at hearing of Father Hecker's death. I have ever felt that there was this sort of unity in our lives that we had both begun a work of the same kind, he in America and I in England, and I know how zealous he was in promoting it. It is not many months since I received a vigorous and striking proof of it in a book he sent me. Now I am left with one friend less, and it remains with me to convey through you my best condolement to all the members of your society.

"Hoping that you do not forget me in your prayers, I am, dear Dr. Hewit,

"Most truly yours,

"John H. Cardinal Newman."

The "Kindly Light" led some of the brightest and best men in America into "the one fold of Christ," and among them were the founders of the Paulist Congregation; and it seemed part of the mission of the Passionists to encourage their work. Indeed, these Paul-

ists thought at one time of becoming Passionists themselves, to secure the patronage of St. Paul of the Cross and come within the range of his prayer and vision. When Father Hecker and his companions, Fathers Walworth, Hewit, Deshon and Baker, were released by the Holy See from the Congregation of the Most Holy Redeemer, and set apart for their special work, Father Hecker in Rome made the offer for himself and companions to enter the Congregation of the Passion and do in America what the Passionists were doing in England. But Father Louis stood for the new Congregation and it was the decision of the Holy See. This fact the writer had from Father John Dominic Tarlatini, the associate of the Founder of the Passionists in America. The Paulists, indeed, were to lead men to the "Heavenly Vision" under the Patronage of the Saint but in a new Congregation whose special work would be to meet the needs of the non-Catholic mind in America.

The Passionists in America had begun their work just as the new Congregation was founded; and Father Hecker declared that the problem for the Passionists in America was to combine the *contemplative* with the *active* features of their life, "as they cannot have the blessing of God on their work without the contemplative, as this is enjoined by their rule." What success they have had can be judged from their record in America, and to this we shall now proceed in the story of the expansion of the Congregation.

# CHAPTER XII

## BISHOP O'CONNOR'S INVITATION

Propaganda Students and the Passionists—Bishop O'Connor's Invitation.

THE Foundation in America was brought about by the first Bishop of Pittsburgh, the Right Reverend Michael O'Connor, one of America's greatest prelates. Dr. O'Connor was born near the city of Cork, Ireland. He received his early education in Queenstown. At fourteen he went over to France to continue his studies. After a few years there, he was sent by his Bishop to the Propaganda in Rome, and here he finished his course by one of the most brilliant defenses ever witnessed in that college. The brightest men of his age had passed through that institution with distinguished honor, as Paul Cullen, John McHale, Francis Patrick Kenrick, Martin J. Spaulding, Hassoun, Pecci, and others; yet none received the doctor's cap and ring with greater éclat. His essay on "The Coming of the Holy Ghost" revealed a depth of learning that amazed his distinguished audience, and they declared that it was the most brilliant ever delivered at the Propaganda. It was dedicated to Pope Gregory XVI. In later years it was remembered, and Bishop O'Connor was consulted on all great questions that came up in Rome.

Dr. O'Connor was ordained on June 1, 1833, and immediately made Professor of Sacred Scripture at the Propaganda. Shortly afterward he was appointed Vice-Rector of the Irish College. This position he held till called by the Bishop of Cloyne to report for duty at home, and he was placed in the parish of Fermoy. In 1839 he came to Philadelphia at the invitation of Bishop Francis Patrick Kenrick, and was professor in St. Charles' Seminary for a time and subsequently its President. From this post he was transferred to Pittsburgh as Vicar-General and Rector of St. Paul's Church. He had for a long time cherished the hope of entering the Society of Jesus, and on May 5, 1843, he set out for Rome to obtain the Holy Father's permission. The Propaganda students are under oath to remain at their posts on the mission, and, till released by the Pope himself, they may not enter Religious Orders. To his surprise and dismay as he knelt at the feet of the venerable Pontiff, Dr. O'Connor was forbidden to rise till he consented to become Bishop of Pittsburgh. "You shall be a bishop first, and a Jesuit afterward," said the Holy Father; and these pro-

phetic words were literally fulfilled. The letters of appointment were issued on August 7th, and he was consecrated on the 15th in the Church of St. Agatha by Cardinal Fransoni.

Soon after his consecration, he left Rome for Ireland to secure priests and religious for his diocese. He called at Maynooth and addressed the students. They were assembled in the chapel when the Dean entered accompanied by a strange prelate. One of them afterward said: "It was hard to say whether the captivating grace of natural dignity or the impressive evidence of intellectual superiority predominated in Dr. O'Connor." His presence bespoke no ordinary man. He addressed the students and they were captivated by his grace and goodness. Eight bright young men offered to accompany the Bishop though he had "no inducement to offer them but plenty of work and nothing for it." They were near the end of their course and full of piety and zeal, and the "inducement" appealed to them and they became apostles in the Western See.

In Dublin, the Bishop had equal success in his appeal to Mother McAuley, the Foundress of the Sisters of Mercy. She gave him seven of her Sisters, trained by herself and with her own spirit and ideals, to take up the work of the Order in America, in parish schools, in academies, and in higher education for young ladies. They became the Founders of the Order in America, this band of seven, and they brought untold blessings to the country. Who can tell what the Church in America owes to the zeal and foresight of Bishop O'Connor? The Bishop and his precious charges sailed for America on November 12th, and arrived in Pittsburgh on December 3, 1843. It is needless to say that his priests and people gave him a most affectionate and enthusiastic welcome, as he had already won their hearts. Bishop O'Connor's master hand changed things in the new diocese. The number of priests increased; new parishes were formed; Catholic schools, academies, and colleges were opened; religious establishments were begun and fostered; Brothers and Sisters were introduced into Pittsburgh, and several of the great Orders were brought into the country. With the students who answered his appeal at Maynooth, the Bishop started a new seminary. His foresight led him to buy land in and about the city. Some of it he donated for churches, schools, and convents; some he sold to advantage and was thus enabled to pay for the great Cathedral which he built on the site of old St. Paul's. The diocese grew, and the new See of Erie was formed from it. Bishop O'Connor was transferred to it, preferring for himself the hardships of this newer charge. But his priests and people appealed to Pius IX to keep him in Pittsburgh. The Pope yielded and great was the joy of his devoted flock. Never was a Bishop more beloved and revered than good Bishop O'Connor.

From the beginning the scarcity of priests gave him great concern.

He realized the needs of his people and he wanted religious in his diocese whose duty it should be to give missions in the churches, and thus aid his overtaxed clergy, while securing extraordinary means of grace for his flock. Appointing Father McMahon, his Vicar-General, administrator in his absence, he set out for Rome, July, 1852.

The Retreat of Sts. John and Paul on the Cœlian Hill is a house of retreats for cardinals, prelates, priests and students in Rome, and few there are who have not spent days there in prayer and recollection: prelates come before consecration, and priests before ordination. The hours spent there and the inspiration received and the ideals formed and the grace accorded, form lasting memories; and as the years roll on and are blessed with achievement for the Church and souls, the yearning comes back to reënter its sacred precincts while visiting the Eternal City. The Propaganda students are especially fond of it, and they love to visit the shrine of St. Paul of the Cross. They recall his love for their predecessors, and how he would stop to salute them on the streets of Rome—these future apostles and bishops and martyrs of the Church; and how he would welcome them to Sts. John and Paul's and show them every gracious attention. These students from Propaganda visited the dying Saint, and when others were excluded from his room by order of the physician, they were admitted to see their friend ; and he took the red sash they wear, in his hands as they knelt around him, and he spoke of its significance —their readiness to seal their faith with their blood; and to this day these students of the Propaganda regard the Saint as their friend and patron, and they love to visit his shrine, and they leave for their distant homes with cherished memories of these visits to the Apostle of the Passion. Bishop O'Connor recalled the days he had spent there and the impressions he had received. On arriving in Rome, he thought of the Passionists and their Venerable Founder, now revered by all as a Saint, and he came and knelt at his tomb in the Basilica and prayed to him long and earnestly.

His resolution was formed. He went straightway to the "Second Founder," Father Anthony of St. James, to ask for a colony of Passionists for the diocese of Pittsburgh. He was received with gentle courtesy and shown every attention his rank and gracious presence and renown prompted. The two great prelates were at once drawn to each other by mutual intuition. They became friends. The Bishop told Father General the object of his visit to Rome, and asked a band of Passionists for his diocese in America. Father General was profoundly gratified at the prospect of extending the usefulness of the Order and its special work to the New World, and he thanked the Bishop most cordially for the honor done the Passionists by his choice. He would accede to his request most cheerfully; but he asked for time to select and prepare the Fathers for this distant mission.

The Bishop urged the great need of his diocese, and pleaded so masterfully for immediate action that Father General yielded and promised to select the Fathers at once for the American foundation. He had founded new provinces in Italy and had sent colonies to Belgium and England, and now he would like to bide his time and make the happiest choice for this venture in the New World; but he had given his word to the Bishop and he relied on Providence to aid him in the choice of men for the distant mission, and Providence did indeed inspire him. The Founder and his companions were the choice of Heaven—"They were Providential men."

The acts of agreement were drawn up and signed by the Bishop and Father General. The Bishop offered to defray the expenses of the expedition; to keep the Fathers in his own house till they had learned the language and became acquainted with the genius of the American people, and, furthermore, to give them every assistance for the building of a house and church in his diocese, as the rule requires. On their side, the Fathers bound themselves to assist the Bishop to the utmost of their power in advancing the interests of religion in his diocese; and while not confining their apostolate to Pittsburgh, they were always to give the Bishop preference in their work. The day on which this agreement was signed, Pius IX in the Sistine Chapel declared Father Paul of the Cross *Blessed*, and he was at once named Patron of the American foundation! The first house and the first province were to be named after him! It was a happy augury! Blessed Paul of the Cross, take thy sons, in far Columbia, under thy special patronage; they are the children of the Passion; they are destined to carry on thy own work. Keep ever before them thy own ideals; fill them with thy own spirit; never let them part with the heritage which thou hast left them; inspire them with a love for the Cross that will lead them ever to sacrifice inclination to duty; let none of them ever bring aught but honor on thy name. Blessed Paul of the Cross! Now the patron as well as the Father of the Passionists in America!

The choice for the mission in America fell on Father Anthony Calandri, Father Albinus Magno, Father Stanislaus Parezyki, and Brother Lawrence Di Giacomo. The Bishop and his little band were granted an audience by Pius IX. The illustrious Pontiff addressed them in words of paternal kindness, and from his heart blessed the new foundation and the work of the Passionists in America. While the Holy Father spoke, he kept his eyes fixed on Father Anthony. He was tall, spare, and ascetic; anything but rugged in appearance. And turning to the Bishop, the Pope said: "Monsignor, are you going to take this Father to America? Why, he looks as if he would not live to get half way over the ocean." And there was a special blessing for Father Anthony, the Founder and first Superior. Father General

knew the fine spirit of the man and his holy life, and as in the case of Father Dominic, whom he had sent to England, he took a chance with his health and trusted to Providence.

They left Rome on October 10th, traveling by stage to Civita Vecchia. Here they took ship for Marseilles in France. The Passionists were charmed with the goodness and affability of Bishop O'Connor, and they loved to chat with him in their own beautiful tongue and ask a thousand questions about America. They felt that they could go to the ends of the earth with him, and they were grateful to God for having given them this kind friend and father to cheer them in leaving their own beloved Italy and all they held dear in it. The winds of heaven favored them, and as the ship sped on over the waters, they prayed for success in their distant mission. They stopped at Lyons and Paris to rest, and in both these cities the Passionists received the most cordial hospitality from the Christian Brothers. The Fathers never forgot the great kindness of the Brothers to them on this journey, and the memory of it accounts in part for the friendship that exists between the Brothers and the Passionists, and the many reciprocal courtesies that have passed between them. The sons of St. John Baptist de La Salle and St. Paul of the Cross are devoted friends.

The little band crossed from Boulogne to England. In London they were met by Father Ignatius of St. Paul, the Honorable and Reverend George Spencer, and welcomed most cordially. They were entertained by the Fathers at St. Joseph's Retreat, Highgate, and nothing could exceed the genial hospitality given them. Bishop O'Connor left the Fathers here and crossed over to Ireland to confer the Pallium on Archbishop Cullen, his friend and classmate. The Bishop had received this commission from Pius IX. From London the Fathers were accompanied by Father Ignatius Spencer to St. Anne's Retreat near Sutton, St. Helens, Lancashire, just twelve miles from Liverpool. Here, too, it is needless to say, they were received affectionately by the English Passionists and given the most delicate hospitality. After a day and night at St. Anne's, they traveled to Liverpool, as directed by the Bishop, and on the 27th went aboard the *City of Glasgow* bound for Philadelphia. Father Ignatius Spencer accompanied them to their cabins and looked after their comfort. This done, they came on deck just as the hour for departure had arrived. The signal was given; the men stood at the gangplank; Father Spencer hurried ashore; the lines were thrown off; but the Bishop hadn't arrived! Were they now to be separated from their friend? Father Anthony appealed to the officers; but they understood not a word of this foreign missionary. They were frantic, these saintly men. They begged the Madonna and their Blessed Founder to come to their aid. Just then the Channel Steamer from Dublin hove in sight puffing for dear life

and leaving the black streak far behind her. She signaled the *City of Glasgow;* quickly the Bishop was assisted from the little steamer and hurried aboard the American liner. In a moment she moved out into the Mersey and sailed away. Great was the joy of the little band as they gathered around the Bishop to welcome him. And fervent indeed was their thanksgiving to Providence for having spared them the pain and distress of separation from him at that moment. The liner reached Philadelphia on Sunday evening, November 14th, and next morning the passengers disembarked. The *City of Glasgow* was a wooden vessel of 1,609 tons. In 1854 she sailed away over the same route, with 450 passengers on board and was never heard of more, and there was nothing to tell the story of her fate but the requiem of the sea. The voyage she finished on November 14, 1852, with Bishop O'Connor and the pioneer Passionists on board, was without mishap.

On landing they were received and welcomed by the Venerable Bishop Neumann and given hospitality by Dr. William O'Hara, V.G., afterward the first Bishop of Scranton. After a few days Bishop O'Connor, accompanied by Father Anthony and Brother Lawrence, started for Pittsburgh, where they arrived on November 20th. Next day, the feast of the Presentation of Our Lady, Father Anthony offered Mass in thanksgiving for their safe arrival, and placed the American foundation under the *patronage* of our Blessed Lady. Fathers Albinus and Stanislaus remained with Dr. O'Hara. A poor Catholic Pole had been tried for murder and convicted on circumstantial evidence. He was condemned to death, though he protested his innocence. Dr. O'Hara requested Father Stanislaus to prepare him to meet his fate. The Passionists came to America to teach people how to *live* for Our Lord, and their first duty was to teach an innocent man how to *die* for Him. A man can nobly give his life for the Faith and win a martyr's crown; and a man can give his life for his Country and win a hero's acclaim for it; but to die a felon's death with undying infamy and the while innocent—only the Lord Himself could submit to it in atonement for sin! And now the Passionist Father was told to get his countryman to make a greater sacrifice than the martyr or patriot, the sacrifice of the Son of Man, the sacrifice of the Holy God Himself! The poor man placed his life in the hands of the priest and offered it to Our Lord, who had died for him! Father Stanislaus accompanied him to the scaffold, proclaimed his innocence, and told him to ascend to heaven! And God vindicated the good man's name even in this world. The real culprit sometime afterward confessed his guilt, and all men wondered. These facts the writer received from Cardinal Gibbons as recounted to him by Father Stanislaus. God's enemies are sometimes punished in this life and his friends are vindicated. Cromwell's case is an awful illustration in point. He was interred with royal honors, the regicide, the

slaughterer of the saints and despoiler of the people of Ireland. But two years after his death by unanimous vote of Parliament, he was disinterred and hanged at Tyburn and buried under the gallows after sundown. It seemed a judgment of Heaven. The vindication of the humble Pole is another illustration in point. The faithful are in God's keeping.

During their stay in Philadelphia, the two Fathers received gracious attention from Bishop Neumann and his clergy. Father Stanislaus preached in several of the German churches, while Father Albinus devoted his time to the study of English. They left Philadelphia on December 7th, and arrived in Pittsburgh in time to say Mass on the feast of the Immaculate Conception, just two years before the dogma was proclaimed by Pius IX. It was the patronal feast of America. The Passionists were now the guests of the Bishop in his own house, and they began to observe their rule as far as feasible under the circumstances, and devote their time to the study of the language and the ways of the people under the direction of the Bishop. Brother Lawrence took charge of the kitchen, while "the help" was relegated to other departments. The clergy had plain Italian service, which the Bishop and others who had lived in Italy relished; but whether the balance fancied it, the records do not say. But the clergy were all kindly and gracious and most friendly to the Passionists. The latter were an edification to the priests and people and a comfort to their friend and father, the Bishop.

Father Stanislaus spoke German as fluently as Polish, and in January, the Bishop sent him to take charge of a small German parish in McKeesport. Here he worked zealously for six weeks and gave evidence of capacity for a wider field of labor. The Bishop now recalled him to Pittsburgh and placed him in charge of a large and important parish in Birmingham, on the south side of the Monongahela River opposite the city—St. Michael's parish. Birmingham long since has been absorbed by the city of Pittsburgh and is now known as the "South Side." St. Michael's was the first important charge of the Passionists in America, and gave them a good basis for future advancement, and the people became very devoted to them. In March, Father Albinus was sent to a small country parish at Harmon, in Somerset County. The Bishop sent a young student from St. Mary's Seminary, Baltimore, with Father Albinus. This young gentleman, Mr. Philip O'Farrell, was obliged to interrupt his studies through ill health, and Father Albinus was requested to teach him moral theology, while the "sole student" was to teach his professor English and act as interpreter for him to the little flock at Harmon. They progressed famously, the one in divinity, the other in English. After two months they were sent to Loretto, Cambria County, the professor and the student, and here they remained for a year with the Reverend

James Gallagher, and continued their respective studies. Father Albinus said Mass daily for the Sisters of Mercy nearby and the late Mass on Sunday for Father Gallagher. It was not long till he understood and spoke the language of the country sufficiently to aid the Rector in the confessional. Mr. O'Farrell was now ready for ordination and the Bishop called him to Pittsburgh and raised him to the priesthood. Three other young candidates for Holy Orders were sent to Loretto to be taught by Father Albinus, and these also were ordained in due time. This work led to a tradition that Father Albinus was employed in the Seminary by the Bishop. He may have lectured to the students in the Seminary later on at the foot of the hill near St. Michael's, but this is not recorded in the annals.

Meanwhile, Father Anthony, the Superior, and Brother Lawrence resided with the Bishop, Father Anthony saying one of the parochial Masses daily, and both taking their English lesson from the Bishop or from one of the clergy, in the Bishop's absence. Both looked forward eagerly to the beginning of the new foundation in America. The Bishop had set his heart on it, and gave it his best interest. This led to the assurance that their hopes would be realized at no distant date. Among Father Anthony's papers, a copy of the faculties of the diocese was found, dated April 1, 1853, giving him leave to hear confessions, so that he must have mastered the language by this time and was able to give more efficient aid to the clergy.

# CHAPTER XIII

## THE PASSIONISTS IN AMERICA

The Passionists in America—Their Work Begins in Pittsburgh.

BISHOP O'CONNOR offered the Fathers a choice of two sites for the new Retreat or "Monastery"—one on the bank of the Allegheny River, at Lawrenceville, near the cemetery; the other on a hilltop covered by a dense wood—a "forest primeval," high over the rising town of Birmingham, on the southeast bank of the Monongahela River. Both sites had their advantages; but the one on the hilltop appealed to Father Anthony. It would become the "Monte Argentaro" of the Passionists in America; it was near St. Michael's Church at the foot of the hill, and besides, the Bishop could make a gift of land here, while it would have to be purchased at Lawrenceville. The latter site indeed was more accessible; it had better roads leading to it and other facilities. But the solitary hilltop, and its aloofness, took Father Anthony's fancy;—it would be a haunt for prayer and recollection, a prime factor in the choice of a site for a Passionist Retreat. The hill had been undermined extensively for its coal deposits, and the question to be settled now was: Could the surface sustain a large building from subsidence into the mines? Father Anthony had a mining engineer and a surveyor go over the ground and then into the mines to investigate. While these gentlemen were in the mines, Father Anthony stood on the hilltop with arms outstretched in the form of a cross, praying to Our Lady and Blessed Paul of the Cross, to guide them. When they came forth they reported to the man of God that the ground on the brow of the hill was absolutely solid and that the building could be erected on it with safety. This site was chosen for the new Monastery. The Bishop donated over two acres, and more was purchased later as there was need, to secure the solitude enjoined by the rule. Plans were drawn and work begun at once. The corner-stone was laid on Sunday, April 7, 1853.

Notice of the ceremony had appeared in the *Pittsburgh Catholic,* and the people of the city and surrounding country were interested. A happy coincidence was referred to between the *new* Birmingham of the Far West and the *old,* its namesake in England. They were destined to become rivals in art and industry, the writer said; and so, too, as great religious centers. One was the home of the sons of St. Philip

Neri, with the illustrious and persecuted Newman at its head; the other now was to become the home of the sons of St. Paul of the Cross;—but its head, thank God, would not be persecuted in this free land. What the Oratorians were doing in the old, the Passionists would now do in the new Iron City and turn it to gold. The reporter goes on to say:

"As we approached the landing on the Pittsburgh side, it was gratifying to the Catholic heart to witness the crowds that approached it. They were led by sympathy for the Passionist Fathers, who had left home and country to erect this monastery, which, like its predecessors of old, would afford a refuge to the sinner and a retreat to the heavily-laden; where peace would be restored to the heart, and light to the mind, and strength to the will; and men would be led to live for something nobler than mere earthly gain. As the quaint old boat took its precious freight up the pleasant waters of the Monongahela, the various religious societies of Birmingham might be seen wending their way round the hillsides with gay banners floating in the breezes, and sweet music wafted in the air till they approached the site of the new monastery—one indeed beautifully situated and well adapted to afford a retreat for prayer, far from the bustle of life's busy scenes. After Vespers in St. Michael's Church at the foot of the hill, the Societies formed in line and marched to the hilltop. Brother Lawrence led the procession, carrying a large crucifix, on each side of which floated the Stars and Stripes. The people whispered: The Passionist Fathers stand for Faith and Country—surely an omen for success. The day was ideal, bright and serene, and there were at least 5,000 people present at the ceremony. They took their places around the platform, while the clergy in soutane and surplice took their places on it. Last of all came Fathers Anthony and Stanislaus in the Passionist habit. Father F. S. Reynolds, of the Cathedral, addressed the vast audience in English, and the saintly and gifted Father Francis Xavier Seelos, of the Redemptorist Fathers, from St. Philomena's, spoke in German. Father Anthony then blessed the foundations and laid the corner-stone." Two candidates for sainthood were present at the function, but the lowliest, in their own estimation, in that vast throng—Father Seelos, C.SS.R., and Father Anthony, C.P. Father Seelos' cause has progressed splendidly; and that of Father Anthony is taking form day by day. His reputation for sanctity is acclaimed by all who knew him or who came in contact with him.

The ceremony over, the procession again formed and returned to St. Michael's Church, where Benediction of the Most Blessed Sacrament was given and the *Te Deum* sung. The great hymn of thanksgiving was taken up by the congregation in German, and the fervor with which it was sung seemed a portent of the blessings which the Passionist Monastery would bring on the diocese and city of Pittsburgh.

Before Winter, the portion of the building planned for the time was under roof and the plastering done. In May, 1854, it was finished, and the chapel and rooms were at once furnished after the prescription of the rule. The good people of St. Michael's parish, and the friends of the Fathers over in Pittsburgh, vied with each other in supplying what was needed and in preparing for the opening of the monastery.

On the feast of Pentecost, June 4th, Bishop O'Connor blessed the little chapel and monastery, and placed the Fathers in possession of both. It was a happy day for them, the pioneer Passionists in America, and Father Anthony gave expression to the thoughts that welled up from his heart, in the following simple words:

"Behold, my beloved companions, the day has come at last in which the Most High, in His infinite goodness, has granted the realization of our desires as well as the desires of Bishop O'Connor, our great friend and benefactor. I will not dwell to-day on the Bishop's great goodness of heart and his claims on our love and veneration; rather, I will remind you of the object for which he brought us to America. Moved by the great love which every good Bishop has for his flock, and desirous that it should always have the food of Eternal Life in abundance, he sought two years ago, while in Rome, to induce our Most Reverend Father General to send the Passionists to the diocese of Pittsburgh. Father General agreed to do so, and the Bishop brought us to America at his own expense and extended to us his gracious protection. Every one knows how assiduous have been his efforts for the establishment of this house. He was not satisfied simply with giving us the ground whereon it is built; he also furnished it, in the manner prescribed by our rule, and he has provided us with all things necessary for our life in community. Behold him to-day ready to place us in possession of this new Retreat where we may begin to live according to our rule and then to labor for the souls committed to his care by the Supreme Pastor, Our Lord Jesus Christ.

"But what return shall we make our beloved Bishop? How shall we show our gratitude to him? Simply by doing what is prescribed in the first chapter of our rule. There it is stated that the religious of our humble Congregation must in the first place provide for their own eternal salvation in the manner prescribed by our constitution; and in the next place, devote themselves with diligence to works of charity for their neighbor in apostolic missions and other exercises of the holy ministry, teaching the people how to meditate devoutly on the mysterious sufferings and death of Our Lord Jesus Christ, from whom as from a fountain proceedeth all our good. If we do this, if we imitate our Blessed Founder, and practice his virtues, we shall make a fitting return to our beloved Bishop, and with him, when our work is done, partake of the happiness of Blessed Paul of the Cross in heaven. Amen."

The little community consisted of Father Anthony, Father Albinus, Brother Lawrence, and two novices. The rule was kept by them as far as fewness in members and external duties permitted. They waited and prayed for good subjects, so that the "Regular Observance" and the work of the Congregation in the missionary field might be carried on.

The needs of the American foundation were very dear to Father General's heart, and since the departure of the first band with Bishop O'Connor, he had been casting about for select men to aid the pioneers. His choice fell on Father John Dominic Tarlattini, Father Luke Baudinelli and Brother Jerome Mazzantini. The choice was most happy. Better men could not have been chosen for the American mission. They arrived in Boston on the SS. *Niagara*, July 22, 1854, the feast of St. Mary Magdalen. Father Anthony, the Founder and first Superior, had asked to be released from office when the Retreat in Pittsburgh was founded and the Order established in America. He had been commanded by Father General to undertake this work and now he sought to be released. His letter is preserved in Rome, in which he pleads for the privilege of taking his place "in the ranks." This act of the holy man won for the Passionists in America the presence and guidance of the "Associate Founder," Father John Dominic, one of the wisest and best Superiors we have ever had. Father Dominic was appointed "Commissary" by the Most Reverend Father General, and on his arrival in Pittsburgh he presented his letters to Father Anthony, who was the first to show him every mark of respect as the representative of Father General, and to carry out his directions with childlike submission. Father John Dominic at once placed Father Anthony in charge of the novices, with Father Luke as his assistant. The latter was very gifted and soon had mastered the language of the country. Not only this, but in one year, he was able to preach and hear confessions in German. Brother Jerome had a great capacity for business; and, besides, was an excellent draftsman and builder, and could do the finest cabinet work. Three novices were received and vested with the habit on October 31st, making five in all, four clerics and one lay-brother.

The new Superior soon realized the need of enlarging the monastery, and he took up the plans outlined for it. The presence of the Order in America had begun to be known, and applications came from distant states for admission to the Novitiate. Accommodations were needed for the growing community, and also for the clergy and secular gentlemen wishing to spend some days in retreat. This latter is one of the purposes of the Passionist monastery, and it has been so regarded from the days of St. Paul of the Cross. Accordingly, the second addition was added to the house in 1855, running west from the main stairway.

Still great inconvenience was felt in not having a choir for the chant of the Office, a suitable chapel for the public, and reception rooms. Father John Dominic decided to obviate these inconveniences, and early in the following Spring work was begun on the wing running west, and it was completed before the end of 1856. Brother Alphonsus, a Belgian, came to this country from England on business early in 1856. Like Brother Jerome, he was a very gifted man and accomplished in the same lines of work. He began to assist Brother Jerome, and his talents were soon put to good account. The English Provincial very kindly allowed him to remain till the new wing was finished. This gave the Fathers the present parlors, a large chapel, to be used later on as a sacristy, and a very handsome choir over it. Brothers Jerome and Alphonsus did the drawings and fine cabinet work. And the frescoing of the choir was done by Mr. Cajetan Allessandrino, an Italian artist from the city of Urbino, in the Papal States. For him it was a work of love done in kindness to the Fathers for their courtesy to him, and it was exquisitely done. The painting over the altar was done in Italy and is an excellent copy of Raphael's "Madonna di Foligno." It is now over the altar in the sacristy, or Thanksgiving Chapel. A monastic choir was something unusual in America at that date, and it attracted a great deal of attention and was much admired. In Italy itself it would be declared exquisite in conception and execution. Brother Alphonsus was recalled by his Provincial when this work was finished. His kindly disposition and the edification he gave them were often recalled by the pioneers of the Province of St. Paul of the Cross. The venerable Brother Edward, his companion and friend, loves to recount his holy life and fine work in his own Province. He lived to celebrate his Golden Jubilee as a Passionist, like his kindly confrère, Brother Edward.

The first Passionist monastery in America now was finished. It was a plain brick building, constructed according to rule, poor but well arranged, and very monastic. Its length from east to west is 150 feet. The last addition to it forming the front wing was 70 feet. The cost of construction was $12,500, a very low figure, even with the greater value of money at that early date. Four additional pieces of land have been purchased since the gift of two acres was made by Bishop O'Connor. This was found necessary to safeguard the solitude and seclusion of the "Retreat." This is the canonical title of a Passionist home though "monastery" is the popular one in America. Besides, larger gardening facilities were necessary for the community. It is still a retired and holy spot, the Novitiate of the Passionists in the Eastern Province, and has hallowed memories for them.

The Fathers were now anxious to take up the special work of the Order, that of missions and retreats. This was a matter of deepest

concern to Fathers Anthony and John Dominic. They saw the need of bringing before the people of the country at the earliest moment, that the Passionists united intense active work with the contemplative feature of their life; that they united the apostolate of the holy ministry with that of prayer. They are not "idle" but very active "monks," and the American people like to see this. Americans are utilitarian in religion as well as in everything else; they look for returns in every investment, and many were inquiring about the purpose of the large building on the hilltop. There was one drawback—the Fathers had not yet mastered the language of the country to their satisfaction to appear in the pulpit. They now had recourse to the Most Reverend Father General to send them an experienced missionary from England to aid them in this work. Father General promptly sent them Father Gaudentius Rossi, who had labored in England for fourteen years under the inspiration of the venerable Father Dominic and Cardinal Wiseman. He arrived in Boston on December 6, 1855, and reached Pittsburgh on December 8th, the patronal feast of the country. He was a great acquisition; but was simply loaned to the Passionists in America by the Fathers in England.

The Bishop's rooms in the new monastery were always in readiness for him, and he loved to come and spend some days with the Fathers. They were wont to consult him, and their success was due in great part to his wisdom and kindly interest. His goodness was unfailing, and his gracious presence was always an inspiration to them. For him the new monastery was a place of rest and prayer amid his incessant labors and the cares that weighed upon him, and he always left it with holy calm and greater strength. Now he was anxious to have his devoted clergy come and receive its inspiration, and he asked Father John Dominic to let them come and make their annual retreat there. The good Father readily consented and very soon everything was in readiness for them. As all could not be accommodated at once, they were divided into two bands. The Retreat for the first began on Monday evening, May 26, 1856, and closed on Tuesday morning, June 3rd. The Bishop himself presided at this retreat. Father Gaudentius was the preacher, and Father Albinus, the Vice-Rector, acted as guest-master. The second retreat began on June 5th, and ended on the 13th. Father McMahon, the Vicar-General, presided at this one. On the 3rd and 4th of June, the days intervening between the retreats, the Bishop held a Diocesan Synod in the monastery chapel with all the solemnity prescribed by the Church, and addressed the clergy in a masterful discourse. The retreats were most satisfactory, as Father Gaudentius was a "past-master" in this line of work. Requests now came from the clergy for missions and were accepted. Several were given at the request of the Bishop himself in neglected districts, and great numbers returned to the practice of their religious

duties, while the interest of non-Catholics was a pleasing feature of the work and many were received into the Church. The fairness of Americans, and their interest in the subject of religion came as a pleasant surprise to the Fathers and quickened their zeal. But the story of the missions will form a separate chapter farther on.

# CHAPTER XIV

## FATHER ANTHONY, THE FOUNDER

The American Founder and His Associates Transmit the Spirit and Traditions of the Congregation.

A LITTLE band of men, simple, unassuming, kindly, but God-fearing, came from the Eternal City, as we have said, to establish the Congregation of the Passion in this distant land. With nothing to count on save the friendship of Bishop O'Connor, entirely unacquainted with the language and ways of this strange people, but with magnificent faith and boundless trust in the good providence of God, they began their work and established the Order in America. The first house was opened; the life of prayer and preparation was begun at home; the work of the saintly Founder, Paul of the Cross, was taken up abroad. The purpose of Bishop O'Connor and Father Anthony of St. James had been achieved and the future will see its marvelous development.

The pioneers in America were men of God; they had been formed by a master-hand; they were intensely devoted to their Blessed Founder, and like him they blended in their own characters the sweetness of St. Francis de Sales with much of the austerity of St. Francis of Assisi. They awakened in the American heart a passion of enthusiasm for St. Paul of the Cross and his work in the Church; they held to his rule and spirit with uncompromising firmness; and yet they became "all things to all men"; they identified themselves with the country; they became one with its people, and this foreign plant attained to native growth in American soil. The Order is not foreign here; it is American. "Their work proves that the rule and spirit of St. Paul of the Cross are adapted to every clime and to every age," Cardinal Gibbons declared. These venerable men enshrined themselves in the hearts of the people; they left holy memories which endeared them to us; and we recall them fondly and gratefully, these noble men from the land of Saints and Martyrs and Founders—the seat of the Empire of the Church—Italy. Fairest Italy! How much we owe thee! The bond between thee and us shall never be broken! But we may not tarry here, though fain we would do so, for the attraction is impelling; yet our narrative may not linger; the golden threads must be caught up before the twilight deepens and they vanish in the gloom and be no more.

The Founder in America was Father Anthony Calandri, and to Father John Dominic Tarlattini must be given the place of "Associate Founder," though he was not in the first consignment to the American mission. Both these men were providential, and both lived with the contemporaries of St. Paul of the Cross and his companions. They formed links between the Founder himself and the Passionists in America. The last of the men received into the Order by St. Paul of the Cross died in 1854. And many who lived with those men who were received and trained by the Saint and his companions, lived long after this date. Indeed, one of them, Father Aurelius of the Sorrowful Virgin, still survives. He was born in 1826, and at this date there were twelve Passionists still living who had been received into the Congregation by the Founder himself. When the last of these, Father John Anthony passed to his reward in 1854, Father Aurelius was twenty-eight years and six months old. So that he could easily have seen some of the admirable men who shed luster on the Congregation in its early days by their virtue, and who had been received into it by the Saint himself.

Again, Venerable Strambi survived till 1824, and as lector he had knelt with his students around the bed of the Founder as he passed from earth to heaven; and surely some of those young students lived for years after Bishop Strambi went to his reward.

Father Anthony and Father John Dominic entered the Congregation in 1836, and it is a simple fact of history that they lived with the contemporaries of St. Paul of the Cross and his companions, with those men who had imbibed the spirit of the institute from the Saint and his companions, and who formed the generation which succeeded that of the Founder and first Fathers. Hence, our Founders in America transmitted to us what they had received from the contemporaries of the Founder and his companions, and their message is most precious and we must catch it up and hand it down to the Passionists in America.

Father Anthony was a missionary in Italy. He labored with those who had been trained by the contemporaries of St. Paul of the Cross and his companions, and he was chosen to give us the norm of the Congregation for our missions and retreats, or the method of the Founder, St. Paul of the Cross. Father John Dominic was not a missionary; but he was Rector of one of our Retreats in Italy, and he was chosen to transmit to us the traditions of the Congregation for community life and method of government left by the Founder himself. Both these holy men bring us very close to St. Paul of the Cross and his companions, and their *message* has a fascinating interest for the Passionists in America. It was this message that won our hearts and made us say: "There is nothing lovelier in the Orders of the Church."

Father Anthony, or Peter Calandri, was born in the city of Lisio, diocese of Mondova, Kingdom of Sardinia, May 25, 1817. He came of a very respectable family. His father was a distinguished civil officer in Lisio, and his mother was noted for her piety, devotion to her family and great charity to the poor. Peter "enjoyed the advantages of cultured social surroundings and access to the best schools in Europe." Quite early he manifested a disposition to enter the sanctuary, to the great delight of his good mother. His studies were accordingly directed with this end in view. At thirteen he was sent to college, and was then a healthy and robust lad. At nineteen he finished his college course and entered the Passionist Novitiate at Lucca, where he received the habit of the Order on July 18, 1836. Father Andrew, a saintly religious, was his Master of Novices. He had filled the office several times, and the young men whom he trained were remarkable for their fervor and solidity of character. Under his direction young Calandri developed an intense earnestness and great piety. He was not satisfied with simple exactness in the observance of the rule, but ever sought his master's approval to practice great austerities; and although this tendency was kept within bounds, the fervent novice lost his color, and his health gave way. He became emaciated and looked as if in consumption. The records have it that he made his vows on July 18, 1837. He passed through his seminary course with distinction, was ordained on March 24, 1841, by the Right Reverend F. X. Grimaldi, Bishop of Recanati and Loretto. Then began his missionary career under the direction of the grave and good men in this field who had been the immediate successors of the Founder and his companions. His great zeal, his intense love for souls, and his natural active temperament, led him to work with so much energy and with such good results as to attract the attention not only of the superiors of the Order but the prelates of the Church. Among the latter was Cardinal Pecci, Archbishop of Perugia, later the illustrious Leo XIII. He regarded Father Anthony as a reproduction of St. Paul of the Cross. The good Father in 1846 gave a mission at Lago di Perugia at the request of His Eminence, who was present at the closing exercises. When all was over, the Cardinal asked: "Are you through with the mission, Father Anthony?" "All except one old woman," came the answer. "Well, well," said His Eminence, "hear her and I shall wait for you, so that we may drive to the city together." And they returned to the city in the Cardinal's carriage. Father Anthony's record was known in Rome, and he was the choice of Father General to found the Order in America.

Father Anthony was thirty-five when he arrived in America. He was tall and thin and pale, with sharp features, and an aquiline nose. His gait was erect and manner grave without affectation. While gentle and courteous, he was never swayed by human respect, and he

impressed one as a man of great austerity and holiness. People were deeply impressed by his appearance on the platform under the great crucifix, and at once thought of St. Paul of the Cross. He was as simple as a child and the very soul of candor. His sympathy for all who approached him was so genuine and so apparent that they believed he had the *gratiæ gratis datæ* of the saints. He loved the regular observance in community life, and was an edification to all his brethren. Though so gentle in manner, he had great firmness of purpose. He stood like a rock for principle, yet no one was more ready to meet need in the concrete. Father General had forestalled a concession for American conditions and Bishop O'Connor suggested this concession to Father Anthony. But the man of God declared that he would return to Rome rather than assume responsibility for it. This gave occasion to one of his companions to charge him before the authorities of the Order in Rome with an unyielding disposition and with lack of courtesy to the Bishop. But the charge was unfounded. No one was more courteous to the Bishop, and no one held him in greater affection and reverence than Father Anthony, and the Bishop thought more of him for holding to rule. The Bishop revered him as a great servant of God, and till he resigned his See, Father Anthony was his confessor. As his health failed, the great prelate would send for Father Anthony and keep him near him while the ever-recurring attack lasted.

Father Anthony's first work as Founder was to establish the Order in America, and this he did. The first house was opened and the regular observance taken up before Father John Dominic arrived in the country. His second work as Founder was to train the first novices received in the country. This he did when superseded by Father John Dominic as Superior. He was the first Master of Novices, and those whom he trained became pillars of the Order in America, as will be seen farther on. His third work as Founder was to train our missionaries for their work, and to transmit to them the method of St. Paul of the Cross and the traditions handed down from him and his companions for our missions and retreats. How well he succeeded, the long record of work in this field and its abundant harvest bear ample testimony.

The Summer of 1854 was unusually dry and hot, and the cholera broke out in Pittsburgh with great violence. The dread messenger stalked abroad and thousands were stricken. The hearts of men stood still for fear, and people fled from their own. The clergy were overtaxed, and the Bishop called Father Anthony to their aid. Father John Dominic was now Superior, Father Luke was assistant to the Master of Novices, and Father Anthony was free to answer the call. Again he made his home with the Bishop, and night and day he was ready to minister to the stricken. He held the local clergy back;

FATHER ANTHONY CALANDRY, C.P.
The "Founder" of the Passionists in America

they were needed by those in health; he was of no account; he could die and not be missed; but it was otherwise with them. He was absolutely fearless when the stoutest hearts quailed before the destroying angel. He seemed immune, and his zeal knew no bounds. He had "pity on the multitude," and his presence in the habit of the Blessed Founder brought comfort and courage and grace and often healing of the sick. Men of all shades and opinions stopped on the way to reverence the servant of God as he passed by with a prayer on his lips for the stricken city. They knew the mission on which he hurried, and to this day they recall his goodness during that dreadful visitation. At his death in 1878, the *Pittsburgh Post* said of Father Anthony: "His ministrations during the scourge endeared him to the people of all denominations, secured for him the highest esteem of the community, and proved the foundation of the subsequent success of the Order here in Pittsburgh."

A noble young priest of the diocese possessing the spirit of the martyrs, left his missions in the country and offered his services to the Bishop for the plague-stricken. This was Father Richard Phelan, afterward the Bishop of the diocese. There was a rivalry between him and Father Anthony for the post of danger; of one, to save a life so valuable to the Church; of the other to spare the servant of God. Here began their friendship. To what it led will be seen later on in this history. As illustrating the hardships of these two devoted priests at the time, the words of Father Phelan are in evidence. For three weeks, he said, he had been on his feet with very little rest. He came in one evening hardly able to stand; but he would not lie down, as he expected to be called again at any moment. He sat on the side of his bed resting his head on his hand with his arm on the pillow. He returned to consciousness only when the rays of the sun fell on his face next morning. Father Anthony let him sleep on, for he was worn out. The plague did not abate for three weeks more, and they worked on and on, these noble priests, Father Phelan and Father Anthony.

Father Phelan was so impressed with "the man of God" that when the visitation had passed, he went to the monastery on the hilltop and asked to become a Passionist. Father Anthony and Father John Dominic conferred together and concluded that it would be a calamity for the diocese to lose this zealous priest. While indeed it would be a great asset for the Order, just beginning its work in America, it would be unfair to take him from their friend and benefactor, Bishop O'Connor. Though they would like to receive him and were in dire need of just such men, they felt they could not in honor take him from the Bishop. They decided that it was God's will he should remain at his post. It was the case of John Mastai Ferretti over again. Both were applicants for admission into the Order. One became

Pope and canonized its Founder; the other became a Bishop and proclaimed its Founders in America "men of God." But of this anon. Father Phelan kept their counsel in mind and loved the Passionists all the more, and their Blessed Founder as well.

# CHAPTER XV

## FATHER ANTHONY'S TRAITS

Father Anthony's Traits and Favor with God.

FATHER ANTHONY was naturally of a hasty disposition, and he could show annoyance at things untoward; but his heart was so kindly that when he fancied that he had given pain, his ready reparation was often touching in the extreme. A little novice one day hesitated about going into the garden in sandalled feet, for it was snowing. Father Anthony could not stand over-delicacy in a son of St. Paul of the Cross, and he rebuked the little novice. In a moment he thought he had been too severe and his heart smote him. He sent for the infirmarian and requested him to prepare hot water and towels at once. The novice was called to the infirmary and Father Anthony knelt down and bathed his feet lest he should catch cold from his experience in the snow. Who would not love Father Anthony! So like St. Paul of the Cross! He was gentleness itself to the sick, and he would insist himself on waiting on them, and they repeated of Father Anthony what had been said of St. Paul of the Cross: "This father of ours is a saint."

He was very forgiving. He was going to Binghamton, New York, with a companion to give a mission. They had purchased their tickets in Jersey City and were waiting to board the train. While walking on the platform, Father Anthony was suddenly held by a man from behind, while another took his money, ticket and watch, and disappeared. Father Anthony stepped on the train and discovered that he and his companion had just cash enough to carry them to a point within fifteen or twenty miles of Binghamton. He paid his fare to this point; explained the situation to the conductor and offered to pay the balance on meeting Father Haurigan at Binghamton. The conductor was very uncivil and told him he could remain on the train only as far as he had paid his way. Father Anthony was perplexed. His companion offered his watch to the conductor as guarantee of payment. This was peremptorily refused. Then the Father offered to exchange the watch for the amount necessary to carry Father Anthony to the end of his journey, but no purchaser was found willing to accept it. The conductor stopped the train at midnight and put the venerable priest off with rudeness. His companion went on and found Father Haurigan waiting to receive them at the station. On

hearing of Father Anthony's adventure, he quickly got a number of section men on the case. They were Irish Catholics. They took a hand-car and rushed to pick up the venerable Father and bring him on to the city. There was fierce indignation, and it was well for the conductor that he was beyond reach. Father Haurigan was a power to be reckoned with in Binghamton and the city was roused in resentment. The people demanded that the conductor be punished for his brutal act. But Father Anthony begged that he be forgiven and not lose his position. The hardship he had endured he simply offered to God for his blessing on the mission. In America conductors are gentlemen as a rule, and the railroads require courteous treatment of the passengers by the trainmen.

Another incident is recounted which shows the forbearance of Father Anthony. He was walking along Liberty Street in Pittsburgh wearing the clerical apparel enjoined by the First Plenary Council just held in Baltimore. In the opposite direction came a bigoted non-Catholic, well-known in the city as a popular captain of one of the boats on the Ohio River. He was accompanied by two of his friends. It was in the "Know-Nothing" days. "Look at the old priest," said the captain; "watch me, and hear him curse." As they passed Father Anthony, the captain jostled against him, and knocked his tall hat into the gutter. Father Anthony stopped, picked up his hat, brushed the dirt from it, and simply said, as he looked at the captain without a change of countenance: "God bless you, my child." It was his favorite expression. That look and those words haunted the captain. God *did* bless him. He sought out "the old priest" and at the monastery door he fell on his knees before Father Anthony, asked to be forgiven for his shocking rudeness, and to be received into the Church. He became a devout Catholic and one of Father Anthony's most devoted friends.

It was generally believed that Father Anthony had the power of the saints, or the *gratiæ gratis datæ*. People came from far and near to receive his blessing, and that blessing restored peace to their souls and healing to their bodies. But the servant of God always gave St. Paul of the Cross credit for these favors. Only a few can be recounted here.

One day a lady from Allegheny, or the "North Side" now, called on Father George Basel, then Rector of the monastery, to have some Masses said. She told him that when a child she was a helpless cripple. Her mother brought her over in her arms to be blessed by Father Anthony. The porter announced the call and the venerable Father came to the parlor. He stood at the door and kindly beckoned to the little child to come to him. At once she leaped from her mother's arms and ran to him perfectly cured! She enjoyed good health ever after.

Another illustration of Father Anthony's power. Mr. James P. Barr, founder and editor of the *Pittsburgh Post*, was on the way to the seaside accompanied by his wife. Between Pittsburgh and Philadelphia there was a "head-on" collision; the cars were "telescoped" and Mrs. Barr was killed outright beside her husband. The shock and grief left Mr. Barr in the deepest melancholy. It hung over him like a dark cloud, and the strong man succumbed to it. Nothing appealed to him now to relieve his sorrow. Father Anthony took him aside and spoke to him. His words fell on a heart till then cold to every influence; but they had the power of God to soothe and comfort, to restore peace and calm. Now he felt that the saintly woman whose life had been an edification and an inspiration to him, was at rest with God's elect. It was like a message from Heaven. She was not lost to her dear ones; she lived with the saints, and why should he grieve as one without hope? His friends marveled at the change and the power of the man of God.

Bishop Phelan recalled Father Anthony's first appearance on the platform, during a mission in the Cathedral. "His English was far from perfect. But he was a man of God, and he had not spoken fifteen minutes, before the people were on their knees weeping for their sins and asking God's forgiveness." But Father Anthony was beautifully human, just like the rest of us. Once or twice a year he took a day off and went fishing or hunting, his early sport, and he enjoyed it thoroughly. Once he spent a day in the woods, off in the country, and was unusually gay in the evening. The Fathers asked what luck he had in his outing. He answered that he brought down a bear, and an old one at that. Seeing the surprise of the Fathers, he explained that he came across an old farmer who had not been to the sacraments for years, and there and then, he induced him to make his confession; he gave him absolution and reconciled him with God. It is needless to say that the day's hunt gave him great sport.

The old man in his declining years loved to play quoits, and he would join the scholastics in the game. He was Vice-Rector at the time, and the game was played in the woods on Thursday afternoon. If his side won, he would order some little refreshment for the students—his dear children—he called them, and these dear children now and then were disposed to let his side win the game. They would lose the game but win the refreshments, and the dear old saint seemed as happy as any boy over the game. How could we help loving our gentle father and friend! He won our hearts to form our characters.

Father Anthony gave his first mission in 1841, and his last in 1877; the first in Italy, the last in America. He labored on the missions for thirty-one years, he trained our missionaries in America and transmitted to them the method and tradition of St. Paul of the Cross for

the missions. This method with adaptations to meet the circumstances of a country, is faithfully followed by the Passionists in America. They hold to the message transmitted to them by the venerable Father as it was handed down from St. Paul of the Cross. This method and norm for the missionaries will be given in a separate chapter farther on. Father Anthony would take no excuse for deviations from it beyond the adaptations made to meet the circumstances of the country. Still less would he excuse neglect to preach on the Passion. On this subject, he said, the Fathers should be at their best, as nothing from them appeals more directly to the hearts of the faithful, as they have a special power and grace from God to win souls to Him when they speak on this subject. He was himself a living illustration of all he taught the missionaries. After speaking on the eternal truths and filling the minds of his audience with salutary fear, there was no resisting his tender appeal to the crucifix, and his exhortation to trust in the mercy of God, who always forgives the poor sinner who turns to Him with a contrite heart. He was like St. Paul of the Cross on the missions, and the missionary Fathers hold his message to them as a sacred heritage. "A Passionist," he said, "should be disinterested in his work. Let us work purely for God and souls, and Providence will take care of our Congregation."

The prelates and priests and people of the country who knew Father Anthony declared that he was a saint. His own brethren who saw him at close range, day by day for years, bear the same testimony. The Reverend Mother Sebastian, of the Sisters of Mercy in Pittsburgh, a lady of fine intelligence and holy life herself, speaking for her community, who had known Father Anthony from his arrival in America till his death, said that they venerated him as a great servant of God and believed that he worked miracles. The unanimity of sentiment on the part of the faithful as to the holiness of Father Anthony leads to the conviction that the Church will yet in her own good time accord to him, in America, the place given the venerable Father Dominic, in England, and formally recognize his reputation for sanctity. His death was in keeping with his holy life. Father John Dominic was called to his bedside as the end approached. He arrived at St. Mary's Monastery, Dunkirk, New York, on the evening of April 25, 1878, accompanied by Father Amadeus. On the following day Father Anthony made a general confession to Father John Dominic. On the 27th, the vigil of the feast of St. Paul of the Cross, he received the Holy Viaticum. He spent the day repeating his favorite prayers and in listening to the history of the Passion from the Gospel of St. John. He was heard to say: "Thanks be to God. It is now forty years since I received the habit at Lucca." He did not speak after 9:30, and at 10:25 he calmly expired.

Father John Dominic was Rector of St. Paul's Monastery at this

date, and Father Amadeus, the Founder in Mexico and subsequently in Spain, was Master of Novices, in Pittsburgh. Both were in great grief at the death of their friend, and both bore testimony to his holy life and apostolic spirit. Next morning, Sunday, April 28th, a solemn Mass of Requiem was sung for him by Father Constantine Colclough, assisted by Father William Geagan and Father Hugh R. Barr. The records state that Father William addressed the vast congregation and spoke most feelingly of Father Anthony and the holiness of his life. The remains were brought to the Chapel of St. Paul of the Cross in the afternoon, where they were reverently reviewed by the faithful. That night they were borne away at 11:30 to Pittsburgh for interment under the altar of St. Paul of the Cross.

By special decree from Rome, the feast of the Saint this year was held on the 29th, as the 28th fell on Sunday, the Octave of Easter. On Monday afternoon the Church in Pittsburgh was crowded with devout clients of St. Paul of the Cross, waiting to be blessed with the relic of the Saint after Vespers. At the end of this service, the remains of Father Anthony were brought into the church; and when the people saw the well-known features of their friend, they wept aloud. The face was placid and beautiful in death. Strangely, there was no gruesomeness in this case. "It was a saint at rest," they said, as they approached and knelt beside him and wept. Young and old kissed his feet and hands, and placed their rosaries on his heart to be treasured as souvenirs of the servant of God. Never were reverence and affection more demonstrative at the death of any Passionist in America.

Next morning at 9:30, Solemn Mass was celebrated for him. The Bishop of the diocese, the Right Reverend John Tuigg, D.D., was present with many of the clergy, secular and regular. All the religious communities in Pittsburgh were represented. The Bishop paid the handsomest tribute to Father Anthony's work and holy life, and then he pronounced the last absolution.

During the day crowds came from the city to show their reverence for the deceased. In the afternoon, 800 children accompanied by the pastor, Father Bernard marched from St. Michael's Church with their sodality banner draped in mourning. These little children knelt around the good Father to say the rosary for him, and their prayers were interrupted by sobbings of grief. Their tribute moved the hearts of all present. Father Bernard told them the story of his life, and the virtues that made him dear to God and his Blessed Mother, and the lessons they were to learn from it. And when night came and the remains were to be laid away to rest, the members of the community were observed in the act of cutting little pieces off his habit and even his hair for relics, a spontaneous tribute to the holiness of the man of God. But there is much yet to be recounted in this story of Father Anthony.

# CHAPTER XVI

## FATHER ANTHONY'S ASSOCIATES

Father John Dominic—His Love for Americans—Father Albinus—A Miraculous Escape.

FATHER JOHN DOMINIC was born July 23, 1815, in Limano, diocese of Lucca, Italy. He was baptized the following day, and confirmed at the age of seven. He received the habit of St. Paul of the Cross on January 10, 1836, and was ordained at St. John Lateran, December 19, 1842, by Archbishop Vespinagni. At thirty-three years of age he was a man of mature judgment, and was elected Rector of the Retreat of Pievetorina in 1851, and he would have been reëlected in 1854, if Father General had not intervened. Immediately after the Chapter, Father General appointed him Commissary to represent himself in America. This position he held till 1863, when he and Father Anthony were called to Rome for the General Chapter, by the famous "Padre Pio," who succeeded Father Anthony of St. James as Vice General. During Father John Dominic's administration as Commissary, two new houses were established in America, one in Dunkirk, New York, the other in West Hoboken, New Jersey; and now in the General Chapter the new Province of Blessed Paul of the Cross was created. Father John Dominic was elected the first Provincial, with Fathers Gaudentius and Anthony consultors. At the end of three years Father Anthony was elected Provincial, and Father John Dominic was reserved to establish the Order in Mexico. While Provincial, he was sent to California by the General, Father Peter Paul, to adjust matters there and effect a permanent foundation. But for various reasons this foundation was not effected, and the Fathers who had labored on the Pacific Coast were withdrawn. Some came north to the Province of Blessed Paul of the Cross; others went to Mexico to prepare the way for the foundation there. This was now effected by Father John Dominic. Having accomplished this he came north, and in 1869 he was elected Master of Novices and again took up his residence in Pittsburgh. Father Anthony was now Rector of St. Paul's Retreat and the founder and associate were again in their first home. In 1872, Father John Dominic was again elected Provincial, and three years later was made Rector of the Retreat in Pittsburgh. While holding this office, he was elected Consultor-General in 1878; six years later he was reëlected to this position. In 1881

and 1884, he presided at the Provincial Chapters in America in the name of the Most Reverend Father General, and the Fathers had the benefit of his wisdom and holy counsels. After the Chapter in 1884, he went to Mexico as Visitor-General and died there on March 22, 1886.

Father John Dominic excelled in tact and prudence. He knew when to exercise authority. He maintained peace and order by his sweetness of manner and gentle courtesy to all. It was said of him that "he was an angel of light"; his decisions seemed unerring and rarely had to be reversed. His piety and self-denial were no less conspicuous than his learning. He acted as theologian to the Bishop of Pittsburgh at the Ninth Provincial Council of Baltimore, and again as diocesan consultor. He was not a missionary, but he was most assiduous in the confessional, and many were guided by him in the spiritual life and sought his counsel. He was confessor to the Sisters of Mercy in Pittsburgh for years. Mother Sebastian, speaking for the Sisters, said of him: "Father John Dominic was a very superior man and a great confessor." People found light and strength and comfort in the words that fell from his lips, and God's grace accompanied them.

He was a man of prayer and ever guided by the spirit of humility. He was often found in the kitchen and garden assisting the lay-brothers in their work. No one was a greater lover of the regular observance and all knew that when he was not present with the community at its various exercises, his absence was simply unavoidable. He went before his brethren in every duty prescribed by rule. This was the man chosen by Father Anthony of St. James to transmit to the Passionists in America the norm for community life and method of government left by St. Paul of the Cross.

He was always at prayer in choir with the community, and his presence was an inspiration. The peace and stillness and recollection of that hour came back like a lovely memory and the heavens seemed open to receive our petitions. The fruits of prayer were seen in the peace and unity that reigned in the house and in the lightness of heart with which all observed the rule. "The beauty of peace" dwelt in the house over which this excellent Superior ruled. He was keen and observant, without prying, and he knew when a man began to neglect prayer; and with exquisite tact and sweetness he gave warning of danger ahead. He could throw gentleness into the very tones of his voice, and no one could resist his kindness. Of men who left the Order, he was heard to say that "they had given up the practice of prayer. A Passionist must pray to persevere," he said. "Without prayer the restraints of his life will be irksome and he will shirk them." He often dwelt on our need of God's help and the consequent necessity of prayer. "An abiding sense of our dependence on God and humble prayer for His help will be our greatest security," he said.

"The hour of trial will come, and if we neglect prayer we shall succumb to weakness." He also quoted St. Bernard: "We must collect in prayer what we give out in action"; and he saw that the Fathers after their missionary labors were given the time prescribed for rest and prayer. "Come apart and rest a little," said Our Lord to the Apostles. "For there were many coming and going and they had not so much as time to eat."

In the students he looked for the greatest innocence of life and docility of heart. Then, during the formative period in their training, they could be fashioned after the model of St. Paul of the Cross, and they could be relied on to sustain the Congregation by their priestly lives and efficient work; while a lack of innocence and docility at this period would result in disaster later on. Hence his solicitude to have the best direction for the students; and he impressed on their directors and professors the great responsibility of their trusts. He was wont to give them the greatest encouragement, and he often told them that there was nothing which contributed more to "the grateful memory of Our Lord's Passion" than their work. "Give the students your best," he said, "and the great work of the Congregation will go on and you will fulfill your vow."

He laid down the principle that authority emanates from God; that God asserts His supreme dominion over rational creatures through it; that He exercises His sovereignty over us through it; that He commands us through our Superiors, and that we are bound to obey them according to the extent of the power given them to command us. Obedience is homage to God. This is a principle of faith, and he declared that Americans accepted it as readily as any people on earth; they are docile and obedient; but they like to see the reason for what they are told to do; it is one of their traits. "Their obedience," he said, "is not blind. It is rational. They look for honesty and consistency in their Superiors," and he did not think less of them on this account. He loved us and he would not countenance the slur cast on Americans by some people in Europe, that "Americans have wild ideas of liberty and independence and seem totally unsuited for the Religious Life." This is a calumny. The virtue of obedience and respect for rightful authority comes as easily and naturally to Americans as to any other people. Foreign lawlessness on the part of those who mistake license for liberty on reaching our shores, has given occasion to "wild ideas" about us, on the part of accusers.

Father John Dominic understood us and loved us as his children; he won our hearts and confidence. We were plastic in his hands and were molded after the pattern which he had received from St. Paul of the Cross. It was said of him and Father Anthony that they became more American that the Americans themselves; and the prelates of the Church said that "they were providential men"—"international

men." They were never heard to drop a word that showed a lack of sympathy for, or disloyalty to the country or its institutions, or a lack of respect for its people. As an illustration of Father John Dominic's delicacy on this point: He always addressed the scholastics as "gentlemen." On entering the recreation room, he would say: "Well, gentlemen, I am glad to see you so well and so happy. Keep the rule and pray, and then enjoy your recreation." "He treated us with delicate courtesy; he put us at our best; and we loved him. With all his gentleness he was a strong man, and we knew it, and there was good discipline.

During the Civil War an army was encamped on the hills beyond the monastery over the city. Father John Dominic visited the men, and from the little store at the monastery and its slender resources he contributed to their comfort and was especially kind to the sick. The officers and men became his friends and were determined to protect the monastery if the city were attacked by the armies of Virginia. When the danger had passed and they were ordered elsewhere, they came to assist at Mass in the church. Father John Thomas Stephanini addressed them, and there was no mistaking the splendid patriotism of this good priest. Officers and men left the encampment with blessings "on the Fathers of the monastery."

While Father John Dominic stood for the observance of rule, he always gave with a generous heart and kindly grace, what the rule allowed the community. The recreations had to be taken, and they were made attractive and an occasion for greater union and charity. The man of God, though naturally reserved and of quiet dignity, was always present and seemed to enjoy them himself. With him it was a simple duty to add to their attractiveness. The choir observance with the Passionists is simply a matter of rule. They are not bound to it by their vows like some of the old Orders of the Church; and exemption from it on certain days is necessary to uphold the tradition handed down from St. Paul of the Cross. Father John Dominic would have no half and half measure here. The choir observance was simply suspended, lest custom should impose the obligation of the old Orders, and besides, he said, it led to greater love for the choir observance. Like Cardinal Gibbons, the grand old man of the Passionists disliked "excessive rigor and pernicious laxity." He made Our Lord's yoke "sweet and the burden light," and won our hearts to them. His last counsel to us was to be mindful of the warning of St. Paul of the Cross on the observance of "evangelical poverty," as the circumstances of the country made it easy to fail in this matter. And he reminded us of the charge left by St. Paul of the Cross, "that on the proper training of the novices and the good government of the rectors depend the welfare of the whole Congregation and the peace of each of our Retreats."

His death was calm and holy. He received the Last Sacraments devoutly; and when told that the end was at hand, he simply said: "*Fiat voluntas Dei.*" "*Cupio dissolvi, et esse cum Christo.*" Great was the sorrow of all who knew him, when his death was at hand. Many wept at his funeral as if they had lost their last friend on earth. He was buried at Capultitlan, in Mexico. As the funeral cortége approached the town on its way from Toluca, the people came out, took the coffin from the hearse, and carried it themselves to the chapel, where it rests under the altar.

Throngs came from the neighboring towns and walked in procession with lighted tapers, while the streets were draped in mourning and all were in tears at the last blessing.

Far from his own beloved Italy and his devoted children of the North, *Los Americanos*, this son of St. Paul of the Cross was laid to rest till the morning of the Resurrection. "Rest on, dear Father, in God. 'In eternity there is no succession of thought and no sense of a succession of time'; a thousand years are but as a moment; thy rest will not seem long till that morning when we shall meet thee again!" But his story will recur anon. He said, "Americans cannot be *driven*, but they can be *led* to what is best." Let us be *led* by the love and care so lavished upon us, by Father Anthony, the Founder, and his associate, Father John Dominic, in the formation of "The Passionists in America," to what they claim for us, that we were "true sons of St. Paul of the Cross and an honor to his Congregation."

Father Albinus was one of the pioneers who accompanied Bishop O'Connor to America, and his story may be briefly told here. In personal appearance he was the reverse of Father Anthony. He was small in stature, with a full ruddy complexion, and "the picture of health." He was intelligent, studious, had good taste and an aptitude for business. He had great zeal and activity, and had mastered the English language and spoke it without a foreign accent. His style was simple and clear; he had a resonant voice and was naturally eloquent. Few were more successful in the missionary field than the venerable Father. He labored in every part of the country and brought hundreds of thousands back to their religious duties. On all his missions non-Catholics were received into the Church, many of them intelligent and educated people. He had great powers of endurance, was very self-sacrificing, ever joining prayer with work. He was a strong advocate of total abstinence which is *self*-imposed and *self*-enforced; not *imposed* and not *enforced* in violation of personal right and the fundamental freedom guaranteed by the Constitution, and during his missionary career he gave hundreds of thousands of pledges. He appealed to men to make this sacrifice in honor of the sacred thirst of Our Lord on the Cross, and few could resist his appeal. In the New England States he was in great demand, and the clergy re-

garded him as a great apostle of temperance. He was assistant superior in Pittsburgh from the opening of the house in 1854, till the spring of 1860, when he was sent to found St. Mary's Monastery, at Dunkirk, New York. Here he remained for three years, built the new monastery, finished the church, organized parish societies, advanced the cause of Catholic education, and inaugurated a great temperance movement. His training in parochial work at Loretto, Pennsylvania, now served him in good stead. "There were excellent people in the parish who responded nobly to his efforts, and their example was followed by the untoward, and he had zealous assistance in the Fathers assigned to St. Mary's. Very soon they had won the affection and veneration of St. Mary's people. Mr. John O'Brien, one of the oldest members of the congregation living at this date, declares that Father Albinus was revered as a saint, and that "the change which he brought about in the aspect of things was like passing from earth to heaven."

In 1863, Father Albinus returned to the missionary field; in 1866, he was elected First Provincial Consultor; and in 1869, he succeeded Father Anthony as Provincial. As Provincial he formed the nucleus of a Preparatory College in West Hoboken, and on the missions he was alert to secure good candidates for it. When there was danger of losing Sts. John and Paul's Retreat in Rome, after the occupation of the city by the Piedmontese, he consecrated the Province to the Sacred Heart to obtain its safety and he ordered this act of consecration to be renewed annually. Sts. John and Paul's was saved from confiscation, to the great joy of the Province and the whole Congregation. In 1872, he once more began to devote all his energy to his favorite work on the missionary field. But like a true son of St. Paul of the Cross he never lost his love for retirement and prayer while engaged in labor for souls.

A miraculous escape: Father Albinus was requested to give a mission at Madison, Ohio. It was to open on December 31, 1876. On the evening of the 28th, he took the Pacific Express from Jersey City and arrived next evening at five, in Erie. He intended to remain on the Express as far as Ashtabula and there take a local train on to Madison, as the Express did not stop at this town. But, strangely, on getting into Erie he decided to leave the Express there and passed into the local, which was to follow the Express immediately. The night was one of the stormiest ever known on the Lake Shore. A blizzard was raging and the snow was deep. The Express left on time, drawn by two engines, and sped away in the darkness. The local followed, but had gone only half a mile when it was snow-bound and returned to Erie. But the Express went on burrowing its way through the freezing drifts, and was crossing the bridge east of Ashtabula when the whole structure gave way and the train plunged headlong down seventy-five feet into the ravine and frozen stream below! Many were killed;

many more were burned to a crisp in the lurid flames. The country was shocked, and sorrow and sympathy went out to the poor victims and the bereaved ones. Father Albinus was thought *lost*. *But* he was *saved* by a loving Providence, for his work was not yet done. He continued to give missions till the end of 1881.

Thereafter he spent his days in church at West Hoboken, New Jersey, hearing confessions, always kindly helpful to those who approached him. His work was a perpetual mission. Prelates and priests referred cases to him for settlement; and many a poor soul was restored to grace and reconciled to the Church through his ministry. Many, too, were blessed at the altar of St. Paul of the Cross by the venerable Father and not a few claimed to have received great mercies through his prayers. But he always said it was through their faith and the intercession of St. Paul of the Cross. He died peacefully on September 2, 1887, after having received the Holy Sacraments. Over eight thousand came to see the remains in the Church and show their reverence for him. He was born in the Province of Naples, June 25, 1816; professed in the Congregation November 19, 1839, and ordained eight years afterward.

# CHAPTER XVII

## MORE ABOUT FATHER ANTHONY'S ASSOCIATES

Father Stanislaus—The Noble Officer and the Amiable Passionist—Good Brother Lawrence.

FATHER STANISLAUS PAREZYKI was another of the three pioneers. He was born December 30, 1814, of wealthy and noble parents in Pieskerscham, in the diocese of Breslau, Poland. He received an excellent education, and entered the army after passing through the Military Academy with great honor. Few men in the service were more accomplished than the handsome young officer, Anthony Parezyki, and none more loyal to God and the Church. Like St. Paul of the Cross, he was called from the camp to the Church. At twenty-eight he resigned his commission and went to Rome to become a Passionist. He received the habit at Monte Argentaro on August 2, 1842, taking the name of Stanislaus of the Assumption. He was ordained on March 20, 1847, at Viterbo, by Cardinal Pionnetti, and was chosen by Father Anthony of St. James to accompany Bishop O'Connor to America. In the *Pittsburgh Press* of 1852, he is described as "tall, lithe, handsome, with hazel eyes, black hair and military bearing." He seemed always recollected in God and unconscious of the attention which he attracted. He won the hearts of the good, and instinctively inspired fear in the evil-minded. He spoke German as fluently as his native tongue, Polish, and was appointed Pastor of St. Michael's Church in Birmingham. This position he filled from the early part of 1853 till May 1, 1860. In this charge he worked with intense zeal and revealed great administrative ability. Nothing was overlooked by his observant care. There was military exactness and method in the attention which he gave every parochial duty, and St. Michael's has since come to be known as "the best organized parish in the country." Its boundaries on the south side of the Monongahela, at this date, were undefined and a sick call sometimes meant a whole day on horseback. Father Stanislaus was wrapt in holy recollection when he carried the Blessed Sacrament. He seemed oblivious to all things but the "Great Presence." On one occasion, as he rode over a bridge on the way to Six Mile Ferry, the planks gave way and both horse and rider went through the breach and were held fast on the broken structure. The river was rising rapidly after the rains, and the good Father was unable to free himself from the dangerous

position in which he was caught. He thought his hour had come and he was about to consume the Blessed Sacrament. He prayed to Our Lady and St. Paul of the Cross to come to his aid, as the sick call was urgent. Just then a herd of steer came floating down the river. They struck the bridge and horse and rider were released. On reaching the water the faithful animal swam to shore. The Blessed Sacrament was saved and the call attended to in time. This fact we have from the lips of the Father himself.

Marvelous stories are told by the good old people of St. Michael's of the saintly priest, but as they are not sufficiently attested, though vouched for by the people, they cannot be recorded here as historic facts. However, as an illustration of the supernatural power accorded him by popular acclaim, the following story is interesting. There existed in Birmingham a wicked secret organization. Its members disliked the man of God and they opposed him in every way they dared. They would like to "remove" him, as these lawless people say. One evening two of them called at the rectory and announced an urgent sick call. The venerable Father went at once to the altar for the Blessed Sacrament, took the Holy Oils and stepped into the carriage at the door. They drove off at once toward a summer resort out on the hills, and on reaching a lonely spot, the horses stopped and the Father stepped out of the carriage. Suddenly a revolver was held before him and he was jeeringly told to say his last prayer. The military man was cool and brave. "Stand there," he said to his captors, "till I return and replace the Blessed Sacrament." And they stood there held by an invisible power till the Father reached the church, and glad they were to escape, and never again did this un-American organization dare molest the man of God.

Father Stanislaus planned the splendid church of St. Michael's, and it was well under way when Father Luke succeeded him as Rector. He retired to the monastery on the hill, in 1860, and was subsequently assigned to the new foundation in West Hoboken, New Jersey, across the Hudson River from New York. He was an accomplished musician and had a remarkably good voice. It is recounted of him that while collecting funds for the new building at West Hoboken, he would enter the parlors of the old Astor House in New York, sit at the piano, and very soon the exquisite harmonies that floated in the air would bring the guests at the great hotel around him. They were delightfully entertained and the good priest would tell them the object of his visit and there was always a generous response for the missionary enterprise.

It was said that while an officer in the army, he had played before royalty. Be this as it may, the venerable Father was so reticent about himself that it was difficult to verify the charming anecdotes told of him. He did play on one occasion for His Excellency, Governor Hoyt

FATHER STANISLAUS PAREZYKI OF THE ASSUMPTION, C.P.

An Associate of the Founder in America

of Pennsylvania. The Governor was invited over to the monastery by his friends in Pittsburgh to see the venerable priest and to hear him play and sing. The Father played and sang the national airs of many lands for the Governor and his party. The fine and gracious personality of Governor Hoyt is still remembered by the seniors at the monastery and the pleasure his visit gave the community.

*The Pittsburgh Chronicle and Telegraph* speaks kindly of the venerable Father as "a great composer and musician," and it once sent its representative with a great master in music to see him. They were accompanied by a leading physician of the city. The old man went to the organ and played and sang for them. The musician said: "I have never heard anything more impressive. The Father's power over the keys is wonderful. I was reminded of the 'lost chord' and as I repeated the lines for the venerable Father, I told him that I thought he had found it and given us an echo of the great 'amen.' He has a baritone voice of great compass, power and softness. It embraces much of the tenor range and is of the liquid quality of the Italian tenors, clear, perfect in tone, and rings out, filling the chapel, till the echoes answer again and again with the old Latin words of the selection." The physician declared that he "had never heard a voice which had so outlasted age as that of Father Stanislaus. It was marvelous." It is like the charming stories of Monasticism in the ages of faith, this one, recounted by the *Chronicle and Telegraph.* Father Stanislaus and John Kelly of Tammany Hall, New York, were great friends, and the venerable priest now and then would stop to see his friend. Once when he called, a meeting of musicians was in session in the city, and Mr. Kelly prevailed on his friend to accompany him to the hall where they were assembled. He did so, but his name was not announced. He sat at the piano and played. There was rapt attention in a moment. Then all left their places and gathered round. The old man sang to the accompaniment. They were wildly enthusiastic—these masters. They were charmed with the venerable priest. One of them said: "You are Father Stanislaus. No one but he could sing and play like this." He had heard of the Father's fame in music.

To the end, Father Stanislaus seemed to possess the innocence of childhood and its joyousness in the service of God. To enter his presence was like pleasant sunshine. Charity was his favorite virtue, and it became known that daily in the Holy Mass he asked Our Lord for this virtue. He was always very gentle and helpful in the confessional, and people declared that he as well as Father Anthony had the power of the saints. They flocked to him for help in need, and God often blessed their simple faith. The Fathers who lived with him declared that he practiced heroic virtue, and they cited many illustrations of fact in proof of this statement. He died in Pittsburgh the home of his heart, on May 3, 1892, on the feast of the Holy Cross,

during the octave of St. Paul, the patronal feast of the house and Province. He was the last of the founders, and the city was in mourning. The representatives of the press came to get the story of his life, and the people in thousands, Catholics and non-Catholics, crowded to review the remains of the servant of God and show their respect for him. Good Bishop Phelan came, and the clergy in great numbers, to assist at the Mass; and the scenes at Father Anthony's funeral were renewed. The Bishop gave the last blessing, and the people sobbed aloud as the monastery bells tolled the funeral knell and Father Stanislaus was laid away to rest in the little plot beside the church, on the hilltop, at the southside.

Brother Lawrence Giacomo was the first lay-brother chosen for the American foundation, and was one of Bishop O'Connor's band. He was born at Montalto in the Marches, Italy, and entered the Congregation at Monte Argentaro, November 14, 1847. He was well trained in the Religious Life. He loved God, hated sin, and never neglected prayer. He held the office of infirmarian, was of a kindly and cheerful disposition, always polite and obliging at home and abroad. He was reliable, and had the confidence of his Superiors. He was deputed to collect funds for the new foundation and church in Pittsburgh, through the United States and Canada, and Bishop O'Connor's letter always secured for him the most kindly consideration. His mission was blessed with success. As an illustration of the kindness with which he was received by the bishops, and their sympathy for the work of the Passionists in America, even outside the Union, the following letter of the Bishop of Montreal is interesting:

> "We, the undersigned, Bishop of Montreal, hereby recommend to the charity of the faithful, Brother Lawrence, Passionist. We visited his monastery in Rome, founded by Blessed Paul of the Cross. Here is preserved with great veneration the room wherein that servant of God lived and died. Herein at the hour of his death, he had the happiness of seeing Our Lord and the Holy Virgin and the souls of all those whom he had saved by his apostolic labors. We mention this fact that all who may assist the spiritual children of that zealous missionary in the good work which they have undertaken, may be animated with the sweet hope that they themselves will be assisted during life and at their death by the souls of all those toward whose salvation they may have contributed by assisting the Passionist Fathers to establish their Order in America. May God reward them a hundredfold.
>
> (*Signed*)
> "Ignatius,
> "*Bishop of Montreal.*
>
> "Bishopric of Montreal,
> "June 18, 1858."

All the bishops of Canada received the Brother very graciously and acceded to Bishop O'Connor's request. Bishop Charbonel of Toronto gave a very handsome donation himself; Bishop Prince of St. Hyacinth made a strong appeal to the faithful from the pulpit to help Brother Lawrence. These generous prelates should be remembered forever in the prayers of the children of St. Paul of the Cross as friends and benefactors. Brother Lawrence was a true Passionist, and his piety and virtue were recognized by these illustrious prelates, as well as by our own. Through their kindly aid the new church adjoining the monastery was finished and paid for.

Brother Lawrence was sent to aid the foundation on the Pacific Coast attempted by Father Peter Magonotti. But this proved a failure, and Brothers Lawrence and Hyacinth were directed by their Superiors to proceed to Mexico where a foundation had been made with success. Accordingly, they left Virginia City, Nevada, for San Francisco, on May 9, 1865, and on the 13th sailed for Nicaragua. Here they were to meet the steamer for New York; but she was wrecked and they were landed at the Isthmus of Panama to await another going north. Two weeks in this unhealthy clime in the tropics, brought on a violent attack peculiar to that region. The lack of care on the crowded boat to New York aggravated the trouble; and when they arrived at the monastery in West Hoboken, New Jersey, Brother Lawrence was in a state of extreme weakness. The physician was called in at once and everything done to save him, but it was too late. He sank rapidly, showing the most delicate appreciation of the care lavished upon him. He made his confession and was anointed, but could not receive Holy Communion, owing to the turn his illness had taken. He expressed the greatest gratitude to God for the privilege of dying surrounded by his brethren and aided by their prayers. He was sustained and comforted by God's grace in that last dread ordeal, and passed away on June 27, 1865, at the early age of thirty-nine years. His remains were taken to Pittsburgh and interred under the sanctuary of the church of St. Paul of the Cross. Thus God rewarded the sacrifices made by this humble and faithful Brother for the first foundation in America.

Brother Jerome was the second Brother sent from Italy, and his name and story come in order after Brother Lawrence. He was born in Rome on the 7th of April, 1827. His parents, Clement Mazantini and Mary Antina Lescotti, were very good people, and their son, Anthony, inherited from them those traits of character and the disposition that later on reflected the honor on them and credit on the Passionists. At a tender age Anthony was left an orphan, and he was placed at the celebrated school of St. Michael-a-Ripagranda in his native city. Here he received a good elementary education and the sound religious training for which its pupils became so renowned. Every trade and

art were taught in this school and the young Mazantini chose that of cabinet-maker. In this he became a master, and acquired several arts besides. He was skillful in drawing and building; he developed good taste and correct judgment; he was active and painstaking, and gave promise of the success for which the Romans are distinguished in art and building.

He became acquainted with the Passionists at Sts. John and Paul's and felt drawn to the Order. His application for admission was favorably received and he entered the Novitiate at Monte Argentaro on May 31, 1853. During his novitiate he was so devout, so earnest, so docile, that he was proposed to the others as an example of a perfect novice. His skill and taste were soon discovered and turned to good account. He made new stalls for the choir and did exquisite cabinet work for the church of St. Joseph at the Novitiate. Not long after his profession, he was chosen to accompany Father John Dominic and Father Luke to America. He was an acquisition for the new foundation in Pittsburgh. He knew what our Congregation requires in building, and was very helpful to the architect and contractors. The monastic arrangement of St. Paul's Retreat, its simplicity and taste and modest expenditure, were in great part due to him. The choir and church which were so much admired were outlined by him, and the cabinet work was done by him. Nothing escaped his notice and there was no needless expense anywhere. The English Province gave very kindly aid to the new foundation, as we have related, in sending Brother Alphonsus to assist Brother Jerome; and the artist, Mr. Alessandrini, was untiring in his efforts to reproduce a Roman church and monastery on a wild hilltop overlooking the city of Pittsburgh.

Brother Jerome readily acquired the language of the country. He was always courteous and kindly in manner, and was quickly recognized as a good business man by the quick-witted Americans. Hence, he won their esteem and made many friends among them for the Congregation in its day of need. But his active disposition never led him to lose sight of the need of prayer. He was too well trained for that, and he joined prayer with work. He was a model Passionist and set an example for the young Brothers in the new Province. Though he had the confidence and respect of the Superiors, he never lost sight of the reverence and delicate attention due to the priesthood, as enjoined by the rule. His companions emulated his example. They were simply delightful, these sons of St. Paul of the Cross. They revealed the refining influences of religion and union with Our Lord in His Passion. Its lessons made them utterly unselfish.

Our Brothers have care of the domestic concerns of the house. They are not servants; the humblest duties in the house of God assume a dignity and importance for them, since they are done for Our Lord Himself. These good men are inspired by the thought of the simple

and humble duties of our Blessed Lady in the holy house in Nazareth, and their dignity and preciousness in the sight of Heaven, and they are happy in imitating Our Lady in their work for Our Lord. This was the secret of Brother Jerome's fidelity to the humblest duties as well as to the greater tasks imposed on him by obedience. He never shirked any duty. After years of faithful work in America, when the Congregation was well established he asked to return to Italy. The Superiors acceded to his request; and with the love and respect of all who knew him, and with sincere regret for his loss to the Province of St. Paul of the Cross, he left for Italy on August 22, 1878.

Father John Dominic, now Consultor-General, was returning to Rome with a class of students for the International College of the Scala Santa, and Brother Jerome accompanied him. They sailed from Philadelphia on the SS. *Ohio.* In the Eternal City, Brother Jerome acted as porter at Sts. John and Paul's and he was always glad to receive Americans and show them every attention when they called to visit the shrine of St. Paul of the Cross, and implore the intercession of the Saint. The Fathers often said to him: "How fond these Americans are of St. Paul of the Cross!" The good Brother always answered: "They know him through his sons in America." He always had the best word to say of the Passionists in America. He attended to the poor at Sts. John and Paul's and had charge of their kitchen, and when his American friends insisted on doing anything for him, he consented to their doing it for the poor. They were his charge, and his friends from America loved to help him. Though born in Rome and having many friends and relatives there, he rarely went abroad, for he loved solitude and retirement. He was fond of prayer to the end, and would not lose a moment allotted to this exercise by rule; nay, he was wont to spend in prayer the time left him after the exact fulfillment of his other duties. He was stationed at the Scala Santa for some time, and there he gave the same edification, revealing great delicacy of conscience and an absorbing devotion to Our Lord's Passion. When recalled to Sts. John and Paul's a few months before his death, his words were: "I have come now to prepare for death"; and there in the home of St. Paul of the Cross, at his shrine, in prayer and penance, he prepared for the end. On the feast of the Epiphany, he accompanied one of the priests who went to bless a good family in Rome, who had asked in simple faith for this favor. The weather was severe and Brother Jerome was taken with a chill; pneumonia developed, and realizing its gravity, he calmly prepared for death. He was perfectly tranquil, and when asked by his confessor if he had any trouble or anxiety, he replied that he was at perfect peace and resigned to God's holy will. And wishing to die with mind and heart at the foot of the Cross, he requested to have read to him the portions of the Passion which had been his favorite points in meditation. Armed with

the thought of Our Lord's Passion, he passed to the reward of the saints. The Passionists in America can never forget Brother Jerome, nor his faithful service in the early days, and the example set for our Brothers in the Province of St. Paul of the Cross.

# CHAPTER XVIII

## MISSIONS BEGUN

Father Gaudentius—Missions Begun—Father Luke Baudinelli—The Railroad Accident.

FATHER GAUDENTIUS ROSSI was born in Ospidalitti, diocese of Vintimilia, Italy, on May 10, 1817. He entered the Congregation at Monte Argentaro, May 24, 1836. Eighteen months after his ordination, he was sent to England to aid the venerable Father Dominic. He mastered the language quickly and became a very zealous and efficient missionary. His learning and eloquence attracted attention and he brought many into the Church. During his missionary career in England he realized the dangers to which young girls were exposed in the manufacturing towns and cities, and he founded the "Sisters of the Cross and Passion" in Bolton, Lancashire, whose chief work is to care for and protect these girls.

Father Gaudentius' arrival in America has already been recorded. Those who knew him in his prime and heard him, declare that his sermons were logically reasoned out and that his descriptive powers were simply marvelous. In 1858, at the request of the Most Reverend Peter Richard Kenrick, Father Gaudentius gave a mission in the Cathedral of St. Louis. His Grace assisted at all the sermons and expressed his unqualified approval of them and the method followed by the good Father. He used a plain and argumentative style and avoided undue excitement, and the Archbishop said that this style of preaching is calculated to produce lasting good in the audience. Father Gaudentius had learned much from the venerable Father Dominic as to the best method of preaching to the people of "the North," and he had accompanied Cardinal Wiseman in his missionary tours in England. The great Cardinal had taught him how to win the interest of mixed audiences and how to convey the truth to them. He became a valuable asset for "home missions" in America.

A letter, written in 1862, during the mission given in Utica, New York, fell into the hands of one of the Fathers years afterward. It is descriptive of the mission and the missionaries, and will prove interesting at this date. "Nothing white about them," the writer says; "no stockings or shoes, only sandals in the church and house. The principal preacher is Father Gaudentius. His style is deep, his reasoning astute, with a great knowledge of Scripture. He is a man of

middle size. Father Anthony is tall, very thin, with hollow cheeks and looks every inch the ascetic. His style is impassioned; he speaks to the sinner; he startled us all this evening by preaching on the death of the unrepentant and the fate of the reprobate soul. He wound up by suddenly throwing himself on his knees and imploring the divine mercy and forgiveness. There were few present who did not look into their hearts and see on which side of Our Lord they hoped to stand on the last day. The third, Father Albinus, is a small round man, celebrated for his kindness and learning; he is a practical preacher. The morning sermons have all been on the Passion of Our Lord and deeply interesting. These Fathers are called Passionists, because they devote themselves to preaching on the Passion of Our Lord; and so much study have they given it, that it seems like opening a sealed book to hear them. In listening to them, we wonder at our ignorance in not having better understood the Scriptures."

The record of every mission contains the story of converts received. The Fathers were always courteous to their audiences and were ever careful never to hurt the feelings of any one while presenting the truth and the claims of the Church. Hence, they were often requested to preach to non-Catholics. As early as 1862, after a mission to the Catholic people of St. Joseph's Parish, in Boston, Father Gaudentius gave a week's mission to non-Catholics.

In the records of the house in Pittsburgh for 1860, this entry was made: "From our constant experience on the missions, it is evident that a large number of Protestants would enter the true fold if more attention could be paid to them, and if the resident clergy could spare the time to cultivate the salutary sentiments awakened by the mission."

Father Gaudentius had great experience in dealing with non-Catholics in England. He had no experience on the missions in Italy with the contemporaries of St. Paul of the Cross, and the adaptations in the method of the Saint made for England and Ireland were not suitable for conditions in America. Hence, it was not Father Gaudentius, but Father Anthony who gave us the method of St. Paul of the Cross. But Father Gaudentius had labored in England with Cardinal Wiseman and the venerable Father Dominic at the Oxford Movement, and he became an adept in leading non-Catholics into the one fold of Christ. He transmitted his experience to younger missionaries in the field. It was said of Father Anthony and Father John Dominic that they became thorough Americans and formed American missionaries on this side. It was one of the secrets of their success in America. Father Gaudentius strangely remained an Englishman. He gave evidence of the fine traits *there* that the American Founder and his associates gave *here*, and that won the hearts of our people. His English leanings sometimes brought Father Gaudentius into clash with the fine old

pioneer priests, with memories fresh of persecution and oppression in their own land, and with the presence of atrocious propaganda that followed their people to the new world, which they were trying to defeat. But when they heard the story of his life, they were always disposed to make kindly allowance for him. They simply regarded in him the zealous and holy missionary.

Father Gaudentius wrote a very good book on the Passion, *The Voice of Jesus Crucified.* He was a man of no mean ability, and it is to be regretted that he did not devote his talents to doctrinal and devotional subjects and let *prophecy* alone. He had read some French authors on the subject. It had a fascination for him and he published *The Christian Trumpet.* It was discouraged by the Fathers who reviewed it, as sensational; but technically there was nothing in it against faith or morals, and out of deference to the venerable man, it passed the censors and appeared in print.

As he began to fail, he lost his English in part, and his mannerisms became delightfully quaint and are still recounted by the senior clergy. One of his expressions was "Poor Gaudentius," whether in sympathy or humility the clergy could not say; but they all think of him, not as a "prophet" but as a *holy priest.* He did great missionary work in his day, and his memory is held both by them and the Passionists in America in grateful remembrance.

The missionary work of the Passionists in America began soon after the arrival of Father Gaudentius. The missionaries were Fathers Gaudentius, Anthony, and Albinus. From April, 1856, to September, 1860, seventy-five retreats and missions were given; retreats to the clergy and religious communities; missions to the people in the dioceses of Pittsburgh, Erie, Cleveland, Alton, St. Louis, Buffalo, Brooklyn, Hartford, and Boston. The first mission was in the Cathedral in Pittsburgh, the first outside the diocese of Pittsburgh, in St. Joseph's Church, Brooklyn, New York. Both missions were blessed with extraordinary graces. St. Joseph's Church in Brooklyn was thronged at every service. More than five thousand approached the sacraments and fifteen non-Catholics were received into the Church, some of them of superior education. It was stated in *The Metropolitan* of 1858, that during the mission God was pleased to manifest His favor by special graces of an external character. It got out among the people that Blessed Paul of the Cross had cured the sick "on the instant," and the afflicted were brought to the church in great numbers to be blessed with the relics of the servant of God, and God honored His servant and rewarded the faith of the people in several instances. This was given in *The Metropolitan* on creditable authority. The remarkable occurrences attracted the attention of the country and were written up in the press and periodicals. Even in France press notices of them

appeared. This mission opened on November 29th, and closed on December 20, 1859. It marked the beginning of home missions. Father Gaudentius died August 12, 1891.

Father Luke Baudinelli: Sketches of the earliest Passionists would not be complete without the story of this priest. He came of a noble and distinguished family. He was born at Sarzana, Tuscany, November 1, 1830; in early childhood he had aspirations to the religious life. In boyhood he was attracted to the Congregation of the Passion. Even then he was fond of prayer; it was his soul's delight, and the inspiration came that as a Passionist he could lead a life of union with God. At fifteen, on finishing his collegiate course, he entered the Congregation. As a young student he met the venerable Father Dominic, "Apostle of England," who told him to *study German*, as it would be very helpful to him in future years. Young Baudinelli gave it some attention, but did not see at the time how it would ever be helpful to him. But Father Dominic's prophecy came true. Soon after his ordination he was chosen by Father Anthony of St. James to accompany Father John Dominic to America. He was clever, given to prayer, and very priestly, and Father General decided that he would be a good asset for the new foundation. On arriving in Pittsburgh he was made assistant to Father Anthony, the Founder, who had assumed charge of the novices. Quickly he learned the language of the country and spoke it fluently, and the prophetic words of the venerable Father Dominic came back to him. He applied himself in good earnest to the study of German. Young and hardy, he often went down to St. Michael's for the late Mass on Sunday. And this acted as a stimulus to become proficient in German as well as in English. In less than a year he was able to preach in this language and as assistant to Father Stanislaus used to take his turn on Sunday in preaching to St. Michael's congregation. He was tall, active, and manly; ever courteous and kindly to those about him, and soon became a general favorite. There was something so singularly pure and priestly in his life that it was an inspiration not only to his brethren but to all with whom he came in contact. It was like a delicate essence, or a sweet perfume of the soul; the clean of heart detected it, and involuntarily thought of St. Paul of the Cross, who never lost his baptismal innocence. People *felt* it. They always feel it—the clean of heart—in the presence of the holy priest or nun, as they feel the Great Presence when they enter the sanctuary.

Mother Sebastian in speaking of the early Passionists, said of Father Luke: "He was a holy priest and greatly respected by every one in Pittsburgh." In 1860, he superseded Father Stanislaus as Pastor of St. Michael's congregation, and during the three years of his administration, he completed the splendid church begun by Father Stanislaus. His judgment was always correct, and he joined fine tact with rare

executive ability. It was said of him that he became a German while a good American. He certainly was greatly beloved by the German priests and people while he was like one of them. The American bishops said of those early Passionists that they were "international men," they were so thoroughly Catholic, while identifying themselves with the country. They would not compress Catholic truth and Catholic ideals into the narrow mold of "Nationalism," while they recognized the virtue of patriotism and the beauty of sentiment for one's native land. They became all things to all men to gain all to Christ. Father Luke was the eldest of three brothers, all Passionists and all Americans at heart. It was pleasantly said of them that Father Luke became a German, Father John Baptist, an Irishman, and Father John Philip, a Frenchman, so devoted were they to the peoples with whom they had cast their lot and for whom they labored. They certainly illustrated one of the noblest traits of Italian churchmen. While loving Italy for all that is great and beautiful in it, they can become international men, in the sense of the apostle, "all things to all men" for the Church and souls.

A strange story is found in the records of the Baudinelli family. Their venerable father was dying, and the three sons, the Passionists, appeared to him and consoled him with the promise of heaven. Cheerfully, he and their mother gave the three boys, the best they had, to the Order, and God gave the venerable man this comfort in his last hour. Was it their guardian angels, who acted for them while they labored in far-off America? Father Luke did good work in St. Michael's Parish, and much of the splendid organization for which it is renowned may be traced back to him.

In 1863, Father Luke was elected Rector of St. Paul's Retreat. He was the first canonical Rector of that house, and in this position also he gave the highest satisfaction. His rule was gentle and strong and he made many improvements in the house and grounds.

While Rector he met with an accident that almost proved fatal. He was on the way from Dunkirk to Pittsburgh on Christmas Eve. The journey was made by way of Cleveland. Near Hudson, twenty-five miles south of Cleveland, the spreading of a rail threw the train off the tracks on crossing a bridge. Two of the cars were thrown into the creek below and at once took fire. Father Luke was in one of them and was severely burned. How he escaped death he could not tell. He was found in a dazed condition walking from the wreck, by a section hand, a young Irishman. On discovering that the injured man was a priest, he took him to his home and there he lay for ten weeks in great suffering. Father Brown, the priest who attended Hudson, wired to Dunkirk, and Father John Baptist and Father Philip Birk, then a sub-deacon, started at once for the scene of the accident. They arrived in Cleveland on Christmas morning and after Mass drove to

Hudson. Father Luke hovered between life and death and received the Last Sacraments. He bore his sufferings like a saint, sustained by the thought of what Our Lord endured for him. He was nursed tenderly in that humble home and slowly recovered. When well enough to stand the strain, he was taken on a stretcher to the train and then to Pittsburgh. Great was his joy to be home again with his brethren, and not greater was theirs to have their friend and father with them once more. His recovery was complete, and he never ceased to bless the good friends in the little home beside the railroad for their gentle and devoted care in his dire need and to admire the love and reverence of the warm Irish heart for the *Sogarth Aroon.* How could he fail to remember them at the altar daily? No, never! And God blessed them and the humble home.

In 1866, the good Father was elected Second Consultor and reëlected to the same position in 1869. His fine judgment and practical good sense were valuable indeed during those formative years. In 1868, St. Michael's parish was divided, and Father Luke was called on to form the new parish and build St. Joseph's church on Mt. Oliver. Cheerfully he undertook the task assigned him by obedience. He selected the site a mile and half south of St. Michael's on a hilltop far above the monastery. The plans were drawn, work begun, the corner-stone was laid on October 4th, and on November 20, 1870, the church was dedicated by Bishop Domenec. It is in the Roman style of architecture, beautifully decorated and of ample dimensions. It would be difficult to find a church in design and finish that pleases more than St. Joseph's on Mt. Oliver. Father Luke remained in charge of the parish for sixteen years, and when the school and convent were built, and the parish in perfect organization, it was handed over to the Bishop, who appointed one of his own devoted priests to carry on the work. While pastor of St. Joseph's congregation, it was said of Father Luke that he neglected nothing but his own comfort and convenience.

He was Vice-Rector in Louisville for three years, and gave edification by his faithful attendance at every exercise of the community. In 1890, he was elected Rector but he humbly declined this office, and continued as Vice-Rector of the Sacred Heart Retreat for six years, more to the great joy of the Rector and community. At the end of this period he returned to Pittsburgh as Vice-Rector of St. Paul's Retreat. In 1897, he celebrated the Golden Jubilee of his profession as a Passionist, and nothing could exceed the tokens of esteem and affection shown him by his brethren and the good people of Pittsburgh on this occasion. In the Summer of this year, he was accorded the privilege of visiting his native land again. It was observed that his health had begun to fail and it was hoped that a life so precious would be prolonged by this rest and a visit to Italy. But he failed rapidly on returning to Pittsburgh. On November 1st, he received the Last Sacra-

ments and lingered on till the 19th, spending his days in prayer awaiting the final summons. The end was very peaceful. He simply "slept in the Lord." Never will this amiable and holy priest be forgotten by the Passionists in America. His memory is held in benediction. Truly the pioneer Passionists in America were men of God, true to the high trust committed to them by Father Anthony of St. James, the second Founder. And now to resume our narrative.

# CHAPTER XIX

## FIRST STUDENTS TO ROME

First Students to Rome—The Best from Italy Sent to America—The New Church.

ON September 2, 1856, Father John Dominic left Pittsburgh for Rome with three young students, Thomas O'Connor, Henry Egler, and Aloysius Gregg. Though the three had finished their novitiate, only the last named had made his vows; the others had not attained the canonical age. In Philadelphia they were given hospitality at St. Charles' Seminary, by the Vicar-General, Dr. O'Hara. They sailed on the 4th for Liverpool on the SS. *City of Manchester*, and arrived in Rome on October 2nd, just one month after they left Pittsburgh. This was the first venture with our students in the Eternal City. There they were to imbibe the spirit of St. Paul of the Cross in the home where he lived and died, and where the memories of his virtues and deeds are ever fresh in the minds and hearts of those who abide in it. The presence of the Saint is strangely felt in Sts. John and Paul's, there are so many delicate reminders of him. Indeed, the very atmosphere seems freighted with his holiness and sweetness. One is lost in reverie, and the years vanish, and peace steals over restless yearning, and one is in the presence of the Saint and listens to his message. It is an inspiration for a lifetime. And the visit *ad Limina Apostolorum* and to the shrines of the Saints and Martyrs, and the impulse in the young aspirant to the priesthood to imitate their virtues and emulate their deeds; and the audience with the Vicar of Christ, and the benign look, and the word of encouragement, and the blessing for himself and the dear ones at home: these form an epoch in the life of the student. For the young Passionist it awakens a glow of enthusiasm that never wanes; and then, after years of the best training among those hallowed associations, he returns to take up the work of the Order in America, and he is a treasure and an edification to his brethren, and a power for the diffusion of grace and virtue among the faithful. The gifted and saintly Father Thomas O'Connor, lector and Superior and friend for so many years, more than justified the venture, and showed the wisdom and foresight of Father John Dominic.

In Rome Father John Dominic had many a heart-to-heart talk with the General, Father Anthony of St. James, and he revealed to him the conditions he found in America and the adaptations needed to meet them, while holding to the rule and the spirit of the Order. The great

heart and heavenly wisdom of Father General were never more clearly revealed than in the counsels and directions given for the Passionists in America and the concessions made for the country, while safeguarding the spirit of the Order, the observance of rule, and giving the most efficient aid to the bishops and clergy in the care of souls. Father General seemed to divine more than Father John Dominic had foreseen with all his wisdom and experience in America; and much of the success of the Order in this country is due to the conferences of those two good men during this visit to Rome. Father John Dominic returned with greater courage, greater zeal, and greater love for the work before him. He returned to Pittsburgh on January 3rd, and great was the joy of the community in having him once more in their midst. They loved him as a father, and felt the inspiration and strength of his presence. He brought with him from Rome Father James Hoffzugott. This good priest was born in Bavaria of Jewish parents. His associations from childhood were among devout Christian people and he felt drawn to the Church. He received the grace of faith; but his parents stubbornly opposed his becoming a Christian. At the death of his father, he left home for the Eternal City, traveling on foot with only a few coins in his purse. At Pisa he was instructed and baptized by the Archbishop. On reaching Rome he applied to the General of the Passionists for admission into the Order and was sent to the Novitiate at Monte Argentaro. After his ordination he was assigned to the mission in Bulgaria, where he labored for ten years, and then returned to Rome. On arriving in Pittsburgh he was made assistant in St. Michael's church. His cheerfulness and childlike simplicity made him a great favorite, while his great faith and unaffected piety always gave edification. He proved a valuable addition to the new foundation.

In June, 1858, work on the foundations of the new church at Pittsburgh was begun, and on July 25th, the corner-stone was laid by the Vicar-General, Very Reverend Edward McMahon. Father McMahon made the address in English. He dwelt on the blessings it pleased God to bestow on the people of Pittsburgh by establishing in their midst a Retreat of the Passionist Order; he declared that the church would stand as a monument to perpetuate a grateful memory of the Passion and Death of Our Lord in the minds of all true believers, and therein would be dispensed to them the mysteries of Redemption and its saving grace. The Very Reverend Father Hotz, C.SS.R., addressed the vast audience in German. Mr. Bartberger, architect of the Pittsburgh Cathedral, drew the plans of the church and the work was carried on under the supervision of Brother Jerome. The church is a replica of that built on Monte Argentaro, the first church of the Order, but it is more spacious. It is Romanesque in style—simple and beautiful.

In November, 1857, Father Albinus and Father Tracy, the Bishop's

secretary, went to Ireland on a special mission for the Bishop. Their work done, they sailed from Liverpool for Boston and arrived in Pittsburgh on August 15, 1858. They were accompanied by Fathers John Baptist Baudinelli and John Thomas Stephanini, two young priests of great promise from Rome. They were fellow students ordained at the same time and had excellent records. They were a great acquisition for the American Foundation and both became identified with the growth of the Province and the work of the Passionists in America, as the records show. Both made excellent superiors and their names became endeared to the clergy and to the people of the country, and are faithfully remembered by their own brethren. On their arrival in Pittsburgh, "Father John" was made assistant to the Master of Novices, and "Father John Thomas" was made lector, or professor, of the first class of students.

The novitiate had been successful. St. Paul of the Cross declared that on the training of novices and choice of Superiors would depend the future of the Congregation. Hence the care of the Passionists to avoid mistakes here. The Master of Novices must be a man of eminent qualifications for his office. No chances are taken in his case. He must be a man, true and tried—a man of sound sense, correct judgment, great steadiness, a keen discerner of character, who can blend great gentleness with firmness, and win the confidence and command the respect of his young disciples; a man who has received the best religious training himself, and has shown it in a holy life; a man of mature years and almost confirmed in grace; a man imbued with the spirit of the Order and aglow with enthusiasm for its work in the Church. He must protect the Sanctuary and the Order against the unfit and unworthy. He must instill into the minds of the novices the principles that will sustain them in fidelity to God, to conscience, to their vocation. He must train them in the interior life. The Master of Novices must be a man of God; and well may we ask: "And for these things who is sufficient?"

Father Anthony was chosen to form the novitiate, to establish its traditions and train the first novices. This was his second work as Founder. He had been trained himself by a master-hand, by one who had lived with the contemporaries of St. Paul of the Cross and caught up the Saint's ideals and inspiration. No wonder that Father Anthony's novices became true Passionists and were the equals of the best in the Congregation! They became efficient missionaries; eminent lectors, and saintly religious. They were an edification not only to the Order, but to the whole country.

In the novitiate, some come and some go, some are chosen and some rejected. The life is austere, and only the manly and courageous can live up to it. People who want an easy time or their own way, or who make a fad of health, are out of place. It was never the intention

of St. Paul of the Cross to have them in the Congregation. They become lax and lead others in their following. The Saint's younger brother, Father Joseph Danei, was a case in point. He was a man of great talents, a good preacher, and a zealous missionary; but he could not fall into the regular observance at all. He was of a melancholy humor, excessively concerned about his health, and could not remain in solitude. He roved about the woods and gardens when he should be in choir. The Saint corrected him; but he did not mind. He simply had no taste for the religious life. At last the Founder said to him: "You do not suit our Congregation. Better you should go home. There you may do some good as a priest." Well, he became an excellent priest. But it was not in him to be a Passionist; and he lived long enough to record his admiration for his saintly brother in the process of his canonization. Only young men who came to serve God and keep the rule, were the choice of St. Paul of the Cross. "A few, and good," was his motto. Yet the Saint was tenderness itself to the sick, and as gentle as a mother in bearing with little weaknesses inseparable from present human conditions, and his presence shed brightness and peace about him.

Father Anthony was like him. He won the hearts and then formed the characters of his novices. The priests who were trained by him in the Novitiate were Fathers Thomas O'Connor, Frederick and Charles Lang, Andrew McGurgan, William Geagan, Martin Meagher, Basil Keating, and Philip Birk. The last was the youngest of the band and he lived to record the lessons of his old master and testify to his holiness of life. Father Philip and Father Thomas O'Connor were our best lectors and soundest theologians. Father Charles Lang became a famous missionary and model superior. In his prime it was said of him that he was one of the best pulpit orators in the country. Fathers Basil and William were excellent missionaries, and Father Frederick was "the meekest of men and very saintly." But more of these good men anon.

Brother Boniface Feld was the *first postulant* admitted to the novitiate, though not the first to receive the habit. He was so young that the Fathers decided to postpone the event to which he looked forward with eager longing. He lived to be eighty, always active, edifying and devoted to the Congregation. And here the names of Brothers Francis and Joseph should be recorded. They were men of prayer and work, of charming simplicity and a credit to their master.

The novices were received very young, and like the little Benedictines of the early ages, they developed beautifully. Amusing stories were told of some of them. One was so young that Father Dominic did not admit him to the novitiate for some time. He lived in the monastery, had his hours for study and Latin lessons daily. He was a manly lad and simply had no human respect—"the enfant terrible."

He attended to messages for Father John Dominic after school hours, and gradually he became "the self-constituted head of the commissariat." The neighbors out on the hills in those early days had their own cows, and baking-ovens and poultry, and our young friend used to go and ask for "milk and eggs and bread for the monastery." And he always returned with a good supply. He had an eye to business, and one day he asked the Superior to let him buy a cow. "What do you know about a cow?" he was asked. "I know somebody that does," came the answer quickly. The permission was given and the next day a fine cow was driven into the yard. Then it occurred to him that the Fathers could easily raise their own bacon, and he went into the country and asked the farmer to give him a little pig for the monastery. The farmer was amused and agreed to the proposition. Next day the messenger appeared and held the farmer to his promise. "Well," said he, "you can have him if you can catch him." That evening the little pig was found in the back-yard looking for something to eat. Another day the boy went into the country and reappeared in the evening leading three young lambs, and how he managed to bring them along was past the ingenuity of the Fathers. His next ambition was to secure fresh eggs at home for the monastery. Here too he was successful and the poultry yard is still in existence. It is needless to say that our young friend made an excellent novice and devoted priest. His early interest in the monastery did not abate one jot or tittle as "the river of years" flowed on, and we are indebted to him for much in the story of Father Anthony that would be lost but for the testimony of—Father Philip Birk. Many of the good families who befriended the Order in those early days were rewarded by seeing their sons wearing the habit of St. Paul of the Cross, and later on, at the altar of God, offering Holy Mass to bring blessings down upon them.

The young Passionist made perpetual vows at the end of his novitiate and began his studies when he had scarcely left the years of childhood, and the best results in most cases were attained. The same plan is still followed in the Order but with some safeguards. One need not be acquainted with the ways of the world, nor experience its allurements, nor taste its pleasures before making a prudent choice to enter the sanctuary and embrace the higher life. The strongest and best priests in the Church and the wisest directors against the seductions of the world and its dangers, are those who gave their hearts to God in their innocence and who have never been tainted; a physician need not have all the ills to which humanity is heir, to be skilled in his profession. Hence, the practice of the Church in receiving the child into the preparatory seminary from his saintly mother and keeping him apart from the world till he has advanced in wisdom and age and grace before God and man and has come to value innocence more than life itself, as a preparation for the priesthood. The Orders follow this

plan faithfully when well established and able to maintain a preparatory seminary. It is the practice of the Passionists to-day in America. The young boy as a rule is received into the preparatory college on passing the eighth grade in the grammar school. He then begins his collegiate course, which lasts for five years. At the end of this period he enters the novitiate and, if his probation is found satisfactory, he makes annual vows for three years, and then perpetual vows. The Church and the Order agreed that it would be wiser to make vows annually for three years before perpetual obligations were assumed. This places on the Order the obligation of cultivating with still greater care what was taught the young Levite in the novitiate. And on the novice rests the duty of proving himself still more worthy of consecration to the divine service. At the same time, it protects the Sanctuary and the Order against those who are not called.

During the formative period in the life of the young ecclesiastic, indifferent training, a wrong principle, and a lax view, or lack of docility on his part, may work great mischief later on. There have been sad defections since the fall of Judas; but they must not come through fault of ours. Hence the insistence of the Church that in the seminary and in the Orders, supreme care be taken in the choice and preparation of candidates for the priesthood, and that only the best and wisest and holiest masters be entrusted with this work. The future of the Church depends upon it. In the seminary, that character must be formed and those habits of virtue acquired that will sustain the priest in after life, in fidelity to his high calling and in edification to the souls entrusted to his care. In the seminary, the unfit and the unworthy must be kept from the sanctuary. The Church will take no chances and must have the benefit of the doubt.

Father Anthony, though gentleness itself, had no human respect in dismissing the unfit and the unworthy. He taught his novices that there can be no "super-man" without God's grace, and no "superman" at all in one's own estimation without a fall. "Humility is truth," he said. He taught them that an abiding sense of their dependence on God and humble prayer for grace would be an unfailing source of strength and secure perseverance. He taught them that they "must collect in prayer what they give out in action," else they would deteriorate and become themselves castaways, while preaching to others. He told them that God withholds His coöperation from the unspiritual and gives it to the humble and devout; that "asceticism" means "practice in the art of self-control"; that men will not sacrifice inclination to duty without a motive; that motives for action are realized in meditation; that the strongest motives for self-denial are found in the Passion of Our Lord, and that Passionists should be ascetics, if anything—masters in the art of self-control and self-renunciation. The Church and the faithful look for this in a Passionist.

He should be able to say with St. Paul: "I live, now not I, but Christ liveth in me." Meditation on the Passion leads to this. Hence, St. Paul of the Cross combines the contemplative with the active life to keep his sons at their prayers. Father Anthony insisted on the greatest innocence of heart and uprightness of purpose. "Our actions," he said, "are sanctified in the principle of grace and raised to a supernatural value, and they have an additional bloom and perfume in the sight of God when done for a good motive; but a wrong motive blights them." "Take the beautiful rose," he said, "and deprive it of its freshness, its lovely tints and sweet aroma, and then place it on the altar before the Blessed Sacrament. Would not this be an insult to Our Lord? This is what a wrong motive does in a good action. It deprives it of its beauty and freshness in the sight of God." "My children, purify your intentions and you will become saints." He won their hearts to virtue and to what is best, and the lessons taught them were never effaced. No wonder these novices were like their master! St. Paul of the Cross said: "On the training of novices and the choice of Superiors depends the future of the Congregation."

# CHAPTER XX

## BISHOP O'CONNOR'S REQUEST

New Foundations—Bishop O'Connor Asks to Become a Passionist—First Ordination.

EARLY in 1859, Bishop Timon of Buffalo called at the monastery in Pittsburgh and reminded the Fathers of a promise made to him by the Superior General in Rome that the second foundation in America would be in his diocese. To emphasize his claim, he asked to have one of the Fathers give a retreat to his clergy. Father Gaudentius was assigned to this work and he opened the retreat on May 23rd. It was so satisfactory that the venerable Bishop repeatedly expressed his approval, and at the end of the exercises, he thanked the good Father in the name of his clergy, and there and then engaged him for the same work the following year. Furthermore, he insisted on having a mission at once in the Cathedral, though a great mission had been given shortly before, and still more recently, a retreat by the president of the seminary at Niagara Falls. Father Gaudentius was constrained to yield to the wishes of the Bishop and took up the work alone. Both the Bishop and the Vicar-General declared that it was the most fruitful ever given in the Cathedral. The Bishop now urged the foundation at the earliest moment, and the Fathers acquiesced. Dunkirk was the choice made for it, and the Fathers arrived there on April 20, 1860.

News of the good results of the retreat and mission in Buffalo reached Bishop Rappe of Cleveland, and he requested to have one of the Fathers for retreats to all the Religious Communities in his diocese. Father Gaudentius conducted them with the same happy results. A mission followed in Canton, Ohio. There had been dissension there and many had been alienated from the Church. But unlooked for results were the fruit of the prayers and sermons of the Fathers. The people turned to God and the effects of scandal were removed. In September, 1860, a successful mission was given at "Old St. Mary's" in West Hoboken, New Jersey, by Fathers Anthony and Gaudentius. This led to the third foundation in America. The Fathers took charge of St. Mary's, April 21, 1861. The incidents connected with these foundations will be recounted farther on.

Just before these eventful years, toward the end of 1859, the church

of Blessed Paul of the Cross at Pittsburgh was completed. It was a plain but beautiful structure in Romanesque style, substantially built of brick with granite foundation. The frescoing was very tasteful and done by Mr. Alessandrini, the Italian artist already referred to. Including furnishings, it cost about $16,000. And now, at last, the first establishment of the Order in America was complete, after years of unremitting labor and patient waiting. The Passionists had a house and church where they might observe the rule of their Blessed Founder, and whither they could return after the fatigue and distractions of the missions to enjoy the peace of solitude and meditate on the mysteries of the Life and Passion of Our Lord, undisturbed. The Retreat and church might compare with any in Italy, and at this late day when their members have increased and their houses multiplied with God's blessing, the Passionists look back with affectionate tenderness to St. Paul's Retreat on the hilltop over the "Smoky City," and regard it in the same light as the Retreat of the Presentation on Monte Argentaro, in Italy. The church was dedicated by Bishop Young of Erie, on November 13, 1859. And it was with deepest gratitude to God and hearts full of spiritual joy that the Fathers for the first time celebrated the feast of their Blessed Founder in the new church on November 16th. Bishop Young sang Pontifical Mass, and the Very Reverend James O'Connor, Administrator of Pittsburgh, and later Bishop of Omaha, preached the panegyric of Blessed Paul of the Cross. It was a day of joy indeed; but there was one thing lacking for its completeness: the presence of Bishop O'Connor! He had longed for this day with his children, the Passionists. He was their father and friend and he was not there to share their joy on his happy feast! The Bishop had resigned.

His manifold cares and work; the building of the Cathedral, with its endless details and worries, had slowly told on his health. He had sought rest abroad, but to no purpose; he asked aid from the Holy See and two names were sent to Rome for the co-adjutorship; but the one chosen was never consecrated. The Bishop spent periods with the Fathers at the monastery in quiet recollection and prayer. He opened his heart to his friend, Father John Dominic, and to his confessor, Father Anthony, and always found solace. And now he asked to be received into the Order—to become a Passionist! But delicately Father John Dominic objected to this step. The diocese needed him; the Church needed his wise counsel and the aid of his vast learning in the problems that confronted her. Then the severity of the rule, the austere life of the Passionist and his own delicate health;—these had to be taken into account. To be sure, it would be a great and lasting honor for the Order to receive him, their friend, their father, their benefactor, their Bishop. Their home was his home; the Order was at his service; the Fathers were his own. But to receive him as

a novice, this illustrious prelate—Father John Dominic could not think of it! His nature, so fine; his character, so noble; his learning, so vast; his wisdom, so great—why, he would be lost as an humble Passionist! But the holy prelate insisted on becoming a son of St. Paul of the Cross. Long before, Father Anthony of St. James, the Superior General, had foreseen the request of Bishop O'Connor. Was it prophetic foresight, or keen intuition of the Bishop's character and spiritual leanings? Anyway, Father General had forestalled the Bishop's request by charging Father John Dominic to refer the request to him, if ever made.

After praying for light, a compromise was agreed on by Fathers John Dominic and Anthony. With nice tact they suggested the Society of Jesus, since he would become a religious. Perhaps there his talents would not be hidden under a bushel, and the life is not so austere. The Bishop decided to become a Jesuit, and the words of Gregory XVI were fulfilled: "You will become a Bishop first, and then a Jesuit." Great was the grief of the Passionists when he left them. It was like that in a home when its light and guide and support are gone, in the loved one who was its head! There was silent, pensive sorrow on every face in that home on the hilltop; for who could fill Bishop O'Connor's place? Talk of gratitude! There is nothing in the history of the Order more beautiful that that of the Founders of "The Passionists in America" to this beloved prelate! The document from Rome accepting the Bishop's resignation and granting his request to become a Jesuit, reached him on June 15, 1860, and the joy of the Bishop was surpassed only by the sorrow of his priests and people.

About this time rumors reached Father John Dominic that political disturbances in Italy would lead to the suppression of religious houses, and as there was need of accessions in America for the new foundation, Father John Dominic decided to send Father Albinus to Rome to make a plea to have the dispersed Passionists come to America. And it was arranged to have Father Albinus accompany Bishop O'Connor when he set out for Innsbruck on October 15, 1860, to enter the Jesuit novitiate. Father Albinus took our friend to the Jesuits. The Bishop had just completed his fiftieth year. His virtues and learning were so great that the General of the Society gave him the privilege of making solemn vows two years after he had received the habit. This privilege is granted to the members of the Society only after many years of well tried virtue, spotless life and great stability. One must be all but confirmed in grace to receive it. Bishop O'Connor lived for twelve years in the Society as "Father O'Connor," and died at Woodstock, Maryland, October 18, 1872; and there he rests with his brethren of the illustrious Society. On visiting the grave, you read on the tombstone the simple inscription:

I. H. S.
P. Michael O'Connor, S. J.
Episc. jam Pittsburgen.
Deinde Soc. Jesu
Natus 27 Sept. 1810
Obiit 18 Oct. 1872
R. I. P.

The Passionists gave him to the Jesuits, the Jesuits may give him back to the Passionists. The latter would love to have the Bishop rest beneath the altar of St. Paul of the Cross in their church in Pittsburgh. There they would remember their debt to him and pray for him and Father Anthony, their Founder, during their dreamless sleep, while awaiting the Resurrection. It would forever cement the friendship of the illustrious Society and the sons of St. Paul of the Cross.

The portrait of Bishop O'Connor in the illustration is the best in existence. It is taken from a painting by a Roman artist, done at the request of Father Thomas Stephanini in 1867. This painting hangs in the parlor of the monastery in Pittsburgh.

After taking leave of the Bishop, at Innsbruck Father Albinus proceeded to Rome. There he learned that the rumor which had reached America of the impending suppression of the religious houses in Italy by the Sardinian invasion was premature. However, he made a strong plea for the foundation in America, and again the General, Father Anthony of St. James, came to his aid. He selected Father Victor, a lector, in the Province of Naples, and six of his students to accompany Father Albinus. To these he added Father Liberatus and Brother Josephat. They sailed from Liverpool, and reached New York on Christmas Day, 1860. These good men were indeed a great help to the Passionists in America. Father Victor was keen and clever, a good theologian, with a great aptitude for business. He was a good deal of the martinet and rather liked to make people afraid of him. The only place in which he revealed uniform kindness was in the confessional. He was a good confessor and helped many a poor sinner on the way to heaven. Father Liberatus was like St. John, the beloved disciple. He was very good and gentle and had a fine sense of honor. He had everybody's confidence and was a true friend. Confidence in him was never misplaced. He was a wise director and made an excellent superior. Brother Josephat was an infirmarian and seemed made for the office—he was so affable and cheerful and kindly. His presence was like sunshine—and his charming simplicity won the heart. Though never well himself, he spent himself for others. Like Brother Jerome, he was a model for our young Brothers in America.

Father Victor and his band left promptly for Pittsburgh. After

RIGHT REV. MICHAEL O'CONNOR, D.D.
Who first invited the Passionists to America

a year spent there, he and his little band of students left for the new foundation in West Hoboken, New Jersey, in January, 1862. They lived there at St. Mary's till the new monastery was finished. In due time these six Italian students were ordained by Bishop Bayley. They were known as Fathers Timothy, Vitalian, Nilus, Eusebius, Archangel, and Faustinus. The two last returned to Italy. Fathers Timothy, Vitalian, and Eusebius are remembered for their zeal and good work in St. Michael's parish and the parishes formed from it along the Hudson. But Father Nilus especially is held in fond remembrance for his goodness and amiability of character. He became a model superior and endeared himself to his brethren. Though it was the third foundation in America, there was a community in West Hoboken before the opening of St. Mary's in Dunkirk. This latter event took place on the feast of Our Lady of Mt. Carmel, July 16, 1862. Father John Thomas Stephanini with six American students arrived there on the 15th, and were present at the ceremony. These students were ordained by Bishop Timon and were Fathers Frederick, Charles, Martin, Basil, William, and Philip. The outlook for the Order in America was promising indeed, notwithstanding the dreadful civil strife in which the country was plunged at the time. The Fathers prayed for peace and the welfare of the country, and counselled gentle forbearance while they stood for unity. Hence they had the good will of all the people.

But sad news this year came from Rome. On August 22nd, Father Anthony of St. James, second Founder, was called to his reward! It cast gloom over the Order. He was so great, so strong, so good! By papal dispensation, he had been Superior General for nearly twenty-four years consecutively. He was the friend of America; he had seen three houses established there in the short space of eight years, and fifty fervent religious in them. He had determined to form them into a province under the patronage of the Blessed Founder himself, whose canonization was now approaching—the object nearest to his great and beautiful heart! But he was not to see it on earth, though his patient and devoted efforts had assured it. He himself died in the odor of sanctity, and was succeeded by the famous "Padre Pio," his First-Consultor.

This good priest, Father Pius Caivo, was born in the town of St. John, in Carico, diocese of Aquino. He was educated at the "Noble College of Nazareno" in Rome, founded by Cardinal Tonti of Rimini in 1622. It was called "Nazareno" by His Eminence, who was Titular Archbishop of Nazareth, and was intended for boys of noble or aristocratic families. On finishing his course at this college, he was sent to the University of Naples to prepare for a professional career. His course was most brilliant, and his family looked forward to great eminence for him in professional and civil life. But the

young man chose the better part. Finding that his family were opposed to his entering the sanctuary, he quietly left for Rome and joined the Passionists. After his ordination he taught philosophy and theology in the Order for some years. Then he entered the missionary field and was rated one of the most eloquent preachers in Italy. He filled various offices in the Order as Rector, Provincial, and Consultor. Pius IX used to drive to Sts. John and Paul's and go up to his room for confession. Eminent Cardinals did the same and often sought his counsel. He was revered by all in Rome; but he loved the poor and outcast, and his charity to them merited for him the title of their "Apostle." Sometimes he was called the "Apostle of Rome." Pius IX made him preach a retreat to the Court of Naples, then residing at the Quirinal. The King of Naples asked to have him made Archbishop of Bari. Pius IX answered: "I want him for something else," and he offered him the Cardinalate; but the man of God begged the Pope to leave him free to labor on the missions and look after the poor and outcast. His sanctity was better attested by the power God gave him in exorcising persons possessed by evil spirits. Bishop Chatard and other senior Bishops and priests educated in Rome often spoke of "Padre Pio" to the Passionists in America; but we are indebted to Father John Thomas Stephanini for many of the incidents recounted of him. He taught Fathers John Thomas and John Baptist sacred eloquence. They knew the man of God intimately, and Father John Thomas liked to speak of those incidents and transmit to us the lovely traditions of the Order in Rome. "Padre Pio" died at three o'clock on Good Friday, April 1, 1864. But we are anticipating.

He succeeded Father Anthony of St. James and convoked the twenty-first General Chapter on May 3, 1863. He invited Fathers John Dominic and Anthony to Rome for this event, as he intended to carry out the intentions of his predecessor. The two Fathers from America sailed from New York on April 3, 1863, and arrived in Rome on the 26th. In this Chapter "Padre Pio" was the choice of the Fathers for the office of General. He saw it, and forestalled their decision by pleading with them not to place this burden on his shoulders. They yielded to his entreaties and Father Peter Paul was elected General. He was a brother of "Padre Pio," twelve years his junior. Padre Pio was elected Procurator-General.

The new General had the same educational advantages as his elder brother, and he followed his example in joining the Passionists. He entered the Chapter at which he was elected General, as Provincial of the Province of the Addolorata; it was at the end of his second term in this position. He was a man of great faith. At the altar he was like a prophet—transfigured. He used to spend an hour and a half in thanksgiving after Mass, even as General, when the affairs of

the Congregation were pressing upon him. But God blessed all that he did, and no duty was ever slighted. He was a man of winsome ways, and the annalist says, "the personification of amiability in appearance"; and he quaintly adds, "His humility protected him from self-deception." His one aim in life was to do God's holy will, and in death he said it was his greatest comfort—"his treasure." It was during his administration that St. Paul of the Cross was canonized.

In this Chapter, the new Province of Blessed Paul of the Cross was created, and Father John Dominic elected first Provincial with Fathers Gaudentius and Anthony, First and Second Consultors. Father Anthony seemed so frail, he was given the third place, but the holy man did not mind this. It was the ruling of Providence. Early in June, Father John Dominic and Father Anthony returned from Rome. They were accompanied by Father Thomas O'Connor, then a sub-deacon. He had finished his studies, but was too young for ordination. He was ordained by Bishop Domenec in the Cathedral of Pittsburgh on September 17, 1864, and was immediately appointed lector and sent to St. Michael's Retreat, West Hoboken, New Jersey, with a class of students. He had been trained by the best masters in Rome, and now he began his life's work in the Order.

As Provincial, Father John Dominic's first act was to convoke the Chapter for the election of local Superiors. July 29, 1863, was set for the opening of the first Provincial Chapter in America. Father John Dominic was appointed president by the Most Reverend Father General, and all the Fathers who had spent ten years in the Congregation were granted the privilege of taking part in it. The Fathers of the Chapter were: The Provincial, Father John Dominic; and his consultors, Father Gaudentius and Father Anthony; Fathers Albinus, Stanislaus, Luke, Victor, John Baptist, John Thomas, James, and Liberatus. The first work of the Chapter was the election of Superiors, and the result was as follows: Father Liberatus, Master of Novices; Father Luke, Rector of Blessed Paul's Retreat, Pittsburgh; Father John Baptist, Rector of St. Mary's, Dunkirk; Father Victor, Rector of St. Michael's, West Hoboken. The last named thanked the Fathers for the honor done him, and acquiesced; the others alleged what they thought good reasons for not accepting the offices to which they had been elected, and they asked to be excused; but their pleading was overruled by the Chapter, and the Fathers had to submit and assume their charges.

The next matter taken up by the Fathers was the manner of conducting missions and retreats in America. While holding carefully to the *method* of St. Paul of the Cross, some adaptations were necessary for our country and people to secure the results contemplated by the Saint. Americans require less of the dramatic and emotional, and more of the argumentative and doctrinal. To be sure, *doctrinal* and

*devotional* are never to be separated in our discourses, as one is the foundation of the other; but the *emotional* and *dramatic* are not required to inspire devotion in Americans.

And the Fathers made adaptations for the country that won the approval of the hierarchy. Archbishop Kenrick said: "The Passionist Fathers avoid undue excitement and use a plain and argumentative style in their sermons, and this manner of preaching is apt to produce lasting good in the audience." The plan agreed on was sent to Rome for the approval of Father General and his council. After further years of experience on the missions in America, this plan was amended by the Fathers and approved in Rome. It will be given in detail farther on. Other matters were considered and agreed on for the advancement of the Order in America and the safeguarding of its spirit. Following the lead of Father Anthony, the American Founder, these early Passionists had become American citizens; and their love for the country and its institutions is one of the charming memories they left us. At the close of this first Chapter, they put on record their pain and grief at the calamity which had fallen on the great American Union through the Civil War, and they pledged themselves to continue to pray to the Throne of Mercy and Grace to obtain speedy restoration of peace and lasting prosperity and happiness for "our beloved country." They left us a legacy of absolute loyalty to the country whose Constitution secures to us forever freedom of conscience and worship, and civil liberty. Just before the closing prayer, a letter reached the Fathers from Archbishop Purcell of Cincinnati asking for a foundation in his diocese. This letter from the illustrious Archbishop gladdened the hearts of the Fathers as they knelt to thank God for His gracious mercies to the Passionists in America.

Father Luke was succeeded as Pastor of St. Michael's congregation, by Father Vincent Nagler, C.P., a man of vast learning, zeal, and eloquence. His language in the pulpit without seeming effort was so choice and classical as to win the admiration while it reached the hearts of the people. Father Vincent was a general favorite with St. Michael's people, and accomplished much for that devoted congregation in those early days.

# CHAPTER XXI

## PASSIONISTS IN CALIFORNIA

Father Peter Maganotti—First Venture in Australia—Miraculous Escape in Shipwreck—Father Peter Maganotti in California.

THE next event of importance was the arrival of Father Peter Maganotti from Rome with a band of young priests for the California foundation. They landed in New York on June 13, 1863, and were the guests of the Fathers in West Hoboken, till July 3rd, when they sailed for their distant mission. The bright young priests accompanying Father Peter were Fathers Amadeus, Guido, John Philip Baudinelli, Paul Hyacinth, Ildephonsus, Angelo, and John Gismondi. They were joined later on by Father Augustine and Brothers Hyacinth and Lawrence. They became noted men indeed, and their names will appear again in this story. Father Peter Maganotti was one of the band who accompanied the venerable Father Dominic to Belgium in 1840. He was the first Superior at Tournay and built the church attached to the Retreat in that city. While preaching a retreat to the Benedictine Fathers at Douay, in 1846, he met the Archbishop of Sidney, Monsignor Paulding, O.S.B. They became friends, and the Archbishop induced him to go to Australia. The Superiors in Rome with some reluctance consented to this arrangement, and he accepted the Archbishop's invitation. Prior to this, in 1841, Monsignor Paulding had come to Rome to recruit missionaries for his diocese, and Father Raymond Vaccari, a Passionist missionary of renown, felt strongly inclined to volunteer for the mission. He asked the consent of Father Anthony of St. James, the Superior General. This consent was obtained only through the pleadings of several Roman dignitaries, among them the venerable Vincent Pallotti and Cardinal Orioli of the Conventuals. Father General selected three other priests to accompany Father Raymond. They were Father Joseph Snell, Father Maurice Lencioni, and Father Luigi Pesciaroli. Father Raymond, the Superior, was given the title of Prefect Apostolic by the Propaganda. The four missionaries left Rome for Belgium and England in the Summer of 1842, and sailed from Liverpool to Sidney, where they landed in 1843. The authentic story of the mission to the "Australian Blacks" will replace some hazy tradition, and introduce Father Peter Maganotti's work in America with an account of the shipwreck on the coast of Peru. At the request of the

Archbishop, Father Raymond preached a retreat in Latin to the clergy, as he was unacquainted with English. On learning of the rank conferred on Father Raymond by the Propaganda, His Grace decided to send the Fathers to the Island of Denwich, six hundred miles from Sidney, and after three months' residence with the Archbishop they set sail for Moreton Bay. The Governor recognized the Fathers as missionaries to the "Australian Blacks" and he gave them the use of the beautiful Island of Starbroke with that of some buildings belonging to the Government for their residence. The missionaries found the "Blacks" in great numbers on the Islands and at the risk of their lives they tried to get in touch with them. To impress the savages and save themselves, they were obliged to kill some of the animals used for venison, with their rifles. After this the natives never showed any ferocity toward the Fathers, and listened to them with docility. They made little headway with the adults; but with the children they were more successful. The boys learned to serve Mass, and very soon all consented to wear the clothes provided for them. "The Passionist Fathers," says Cardinal Moran, "labored with great devotedness among the poor natives, whom they hoped one day to be able to instruct. They erected a small wooden chapel which, with the aid of the natives, they beautifully ornamented with shells. It remained standing for several years after the departure of the good missionaries."

From their home the Fathers were able to visit the various tribes on the Islands and learn their language and customs and manners. The language was difficult; but soon they were able to converse with the natives, who were won by their kindness, and showed them veneration and affection. Still, the conversion of adults was a very slow and difficult process. The mission home had served as a prison for "English Convicts" and was in a state of decay. Their hardships were many and their privations great; but they were courageous and hopeful and the Archbishop continued to send them flour, altar wine and other provisions. Father Raymond wrote His Grace in 1844, that their efforts were gradually attended with success; that the affection of the Blacks was increasing for them every day, and he was confident that with better acquaintance with their language they would be able to bring them all to the worship of God. They were instructing the children; teaching the young men to cultivate the ground, and leading the natives to live in huts and form communities. "They admit the existence of a Supreme Being. They had not yet spoken to Him, for He had not spoken to them; but they expect to see and speak to Him after death." Father Luigi this same year wrote to Cardinal Pianetti, Bishop of Viterbo, January 29, 1844, an account of the mission, and calls the natives *infelici e nudi abitatori di boschi*—"wretched and naked inhabitants of the bush." Yet they believed in the existence of a Supreme Being and a future life. The Fathers baptized the chil-

dren and administered the Last Sacraments to the dying. The Archbishop wrote of them: "Those excellent missionaries are full of zeal, are models of virtue and of the religious life. But they appear, however, to be but little prepared for the difficulties which beset a mission in a new colony where temporal matters require to be closely attended to and where economy is most necessary." His Grace had not counted on their charity in attending to the wants of the native children. "It proved most disastrous," he said, "as the natives imagined it should always continue." The letters of the Fathers are extremely interesting, and are the only authentic record of the conditions of the Queensland tribes at that time. A few are given by Cardinal Moran, and others are preserved in the records of the Order in Rome. Father Raymond's last letter from the mission was written November 19, 1845. He refers to the lack of means which beset their path at every step, though the Archbishop aided them as far as his resources went; but far more was required for the needs of their missions. The want of provisions and other supplies for the natives was sorely felt. The Governor refused to extend their reserve on the Island; at the same time a survey of the Islands and adjacent coast was ordered. This brought the natives in contact with vicious Europeans, with disastrous results. The adult population now held aloof; even the children abandoned the mission. The Archbishop was away in Europe, and the missionaries felt the absence of his fatherly care, and they lost all hope of success in their mission to the Blacks. They decided to leave the Island. The Vicar-Apostolic of Adelaide invited them to his jurisdiction, and they set sail in a small open boat, and after incredible dangers and difficulties made their way to Sidney.

Father Luigi Pesciaroli returned to Italy, and for some years lived as a devoted religious in the Retreat of Sts. John and Paul in Rome. Father Maurice Lencioni and Father Joseph Snell labored for several years in the diocese of Adelaide. Father Maurice was a man of fine physique, with a glorious voice, "a heart as gentle as that of a child and the piety of a saint." For some time in Adelaide he would not hear confessions nor preach, as he was diffident of his knowledge of English. But at all the great functions of the Church, he was in demand. When he sang Mass people were entranced by the beauty of the Preface. It was heavenly. In 1851, when all the men rushed from South Australia to the gold diggings in Victoria, and the churches of Adelaide were deserted except by the devout sex, Father Maurice remained in the city with the Bishop, Dr. Murphy. An old pensioner used to ring the bell, the Bishop offered the Holy Sacrifice and preached, while Father Maurice was the choir. His voice rang out grandly and sweetly and devoutly, till he joined the heavenly choirs. He was beloved by Bishop and priest and people. He taught in the seminary for some time, and then was assigned to a temporary curacy,

and from his slender salary he put by sufficient cash to pay his way home to Italy. This he did over and over again; but his pity for the poor could not resist the appeal of those in want, and his passage-money always disappeared. He grew in the esteem of all, and it is said that in compliment to him the "Passionist Badge" was emblazoned on the great window over the high altar in the Cathedral in Adelaide—a facsimile of the one he wore. He made a last effort to get back to Rome, and now after seventeen years of hard struggling, it seemed that his hope was to be realized. He had the passage-money again, and all immediate preparations for departure were made. The clergy presented him with a handsome chalice, and the people with an affectionate address; but four days before his departure, he took sick and died. His passage-money was left to the orphans and schools. His memory is a tradition in Adelaide; and his resting-place is visited with affection. He rests beside Brother O'Hagan, a member of the Irish Christian Brotherhood and a brother of Father Wilfred O'Hagan, C.P. —dear Father Wilfred, remembered fondly in America. Father Joseph Snell was a Swiss; a convert and son of a rich banker in Switzerland. He was a man of varied accomplishments, and spoke the German, French, Italian, English, and Turkish languages. Turkish he acquired in Bulgaria, where he labored as a missionary before he was sent to Australia. There he had built the present presbytery in the parish of Lageni, diocese of Nicopolis. In Adelaide he was assigned to the Morphett district, and labored there for some years. It is a mystery how he subsisted, as there were not more than a hundred and fifty Catholics in it. But he balanced his receipts nicely, built a school beside the church, taught the children himself, and lived in the sacristy. There is a tradition that his handiwork helped him, as he wrought the most exquisite pieces of cabinet. Later on, he founded the fine parish of Mount Baker, and built the church and parochial school. He was slight and spare, and a man of most amiable countenance. In 1861, his health gave way and he went to Melbourne for a change of air and rest; but it was too late; in a short time he died quite unexpectedly. The writer, in preparing this brief account, consulted Cardinal Moran's history of the "Mission to the Queensland Aboriginals," and the memoranda prepared for him from the records in Rome, by Very Reverend Father Leone Kierkels, C.P., General Secretary of the Order. Besides, he had the privilege of spending a few days with the Very Reverend Father Oswald Donnelly, C.P., who had labored in Australia and had been secretary to Bishop Dulcet of Nicopolis for some years in Bulgaria. Father Oswald's information was precise and correct. The work of these devoted priests and their prayers were not in vain. They merited a blessing for a subsequent attempt to establish the Order in Australia. The Fathers from Eng-

land and Ireland have established the Order there and are doing the noblest work.

Soon after reaching Adelaide, Father Raymond Vaccari took passage on an English ship bound for Valparaiso, en route for Europe; but was shipwrecked on the coast of Peru and barely escaped with his life. He and the captain were the only persons saved. After many adventures and misfortunes, he reached the city of Lima, in Peru, friendless and penniless; nay, deeply in debt for the expenses of his journey to Rome; his papers and money were lost! In his extremity he concealed his priestly character, assumed the name of Wilson, and obtained a position as gardener in the Franciscan Convent. Here he gave great edification by his piety and assiduity until it was discovered that he was a priest. He had spent his days in prayer and work and a kindly Providence came to his rescue. An English Benedictine who had known Father Raymond in Australia, passed through Lima on his way to Rome. He recognized the identity of the gardener and on his arrival in Rome, reported the case to Father General. Nothing had been heard in Rome from Father Raymond for a long time; and now Father General wrote to Father Peter Maganotti in San Francisco to go to Lima and look up Father Raymond. Father Peter found that the pious gardener at the Franciscan Convent, under an assumed name, was his confrère, Father Raymond. He revealed Father Raymond's identity to the Franciscan Fathers, payed his debts and had him restored to his priestly state and duties. Father Raymond was revered as a saint, and the Archbishop joined with the Franciscan Fathers in requesting him to remain in Lima. Father Anthony of St. James allowed him to pass over to the Franciscan Order, and for the remainder of his life he edified Lima by his sanctity. Father Peter told the Fathers later on, that when the ship was going down in the storm on the coast of Peru, Father Raymond called on St. Francis Solano, patron of those countries, to save him, and suddenly he was seized by an invisible power and put on terra firma. There is no record in the archives in Rome of this miraculous feature in the rescue, but he was saved from shipwreck and St. Francis Solano claimed him for his own. The Saint had been superior, or guardian, in this convent, and rests under the main altar in the church, for it was here that he died. Father Raymond belonged to the Saint after the shipwreck, and it looked as if he claimed him for his own.

We shall now take up the story of Father Peter Maganotti, the fifth Passionist to arrive in Australia. He reached Sidney in 1847 with Archbishop Paulding; and on finding that his confrères had left the Island of Moreton Bay, he decided to remain with the Archbishop in Sidney, and for three years he taught theology in the seminary. In those early days all candidates for the priesthood were affiliated to

the Benedictine Order in Sidney. St. Mary's was recognized as a monastic cathedral, with a Benedictine monastery attached to it. The regular choral recitation of the office was taken up and continued for some years. But as the faithful increased and the needs of the diocese multiplied, it was found that the choral service and missionary duties could not be combined, and the monastic feature was discontinued by the clergy of the diocese. In a retreat given by Father Peter to the seminarians, he justified this departure, as the clergy were not strictly in the canonical sense Benedictines. This view led to some controversy; many sustained it; others dissented; in the end it prevailed. It led to Father Peter's resigning his professorship at the seminary, and as there was no immediate hope of establishing his Order in Sidney, he took leave of his friend, Archbishop Paulding, and came to the United States. He was an apostolic missionary under obedience to the Propaganda, and now he labored in San Francisco from 1849 till 1853, when Bishop Alemany was promoted to that See from Monterey. Father Peter had built the church of St. Francis in San Francisco; and now Bishop Alemany made him his Vicar-General and assigned him to the parish of Marysville. There he built St. Joseph's church and the convent of Notre Dame, with the Sisters of Notre Dame of Namur in charge of schools. While Rector at Marysville, he received word from Father General to go down to Lima and look up Father Raymond. On the journey to Peru he met the Bishop of Guayaquil in Ecuador, who made an urgent appeal for a retreat of the Passionists in his diocese.

In 1861, the Vicariate Apostolic of Marysville was created with Bishop Eugene O'Connell as Vicar-Apostolic; and San Francisco was raised to Metropolitan rank with Bishop Alemany its first Archbishop. St. Joseph's church in Marysville became Bishop O'Connell's Cathedral. Father Peter had labored fourteen years in the diocese of San Francisco and never lost sight of a plan to establish a house of missions for his Order on the Pacific Coast. He had been preparing for it, and the time had now come to act in the matter. He made the formal request to Archbishop Alemany. His Grace agreed to it, and a very desirable location was assigned the Order for the purpose; but the Archbishop made conditions that were not approved by the authorities in Rome, and the project was abandoned. Then Bishop O'Connell agreed to a foundation at Virginia City, Nevada, in his Vicariate, and it was agreed that Father Peter should go to Rome for recruits. In the Fall of 1862, he came East, visited the Fathers in West Hoboken, New Jersey, and sailed for Europe. He arrived in Rome, April, 1863. In May, the Fathers assembled for the General Chapter. Father Peter's plea for two new foundations, one at Virginia City, Nevada, the other at Guayaquil, in Ecuador, was favorably received by the Fathers, and the new General, Father Peter Paul, selected eight young priests and

two lay-brothers for these missions; four priests, and a brother for each. They sailed from New York for San Francisco on July 3, 1864, as already stated. On reaching the Golden Gate, Father Peter received word from the Bishop of Guayaquil of the revolutionary disturbances in Ecuador, that later led to the assassination of the distinguished President, Garcia Moreno. The project there had to be abandoned. This was discouraging. But the Fathers received a very kindly welcome from Bishop O'Connell at Marysville. He sent them on to Virginia City, where Father Peter expected to take charge of the territory which had been assigned him before he went to Rome. But now he found a priest in charge there. It was a delicate matter to transfer him. He was an excellent priest and interested in his work. To relieve the situation, Father Peter asked the Bishop's approval to locate in the mining country some distance from Virginia City. This was readily granted. Father Peter sent four of the Fathers to Benecia, where the Dominican Fathers received them kindly and taught them English; two returned to Marysville, while Father Peter himself and Father Angelo remained to prepare a home for them. The site selected was wild and inhospitable, frequented only by miners. Here they put up a frame church and temporary home under the title of the "Immaculate Conception." Both were ready for use by the first Sunday in Advent—a neat frame church and a large log cabin by courtesy called "the monastery." The community consisted of eight priests and two brothers, who took possession and began their work in the mining camps. Fathers Peter and Angelo were masters in English; the other Fathers learned the language quickly; and they began to aid the clergy far and near. It was "frontier life"; everything was in a state of formation; limits and lines and laws were not defined. Some of the clergy held to well-established usages of other lands; while some felt free and easy about them. There were misunderstandings and irritations among good and zealous men; trifles were magnified; suspicions awakened, complaints made; the clergy had misgivings; the Bishop was perplexed; the Fathers were simply misplaced; the region was unsuitable for their missionary home, and it was unhealthy. They were sent out here and there to labor for the people and live apart. After a couple of years they concluded to retire from Nevada. Father John Dominic, the Provincial in the East, was ordered by Father General to go to the Pacific Coast and look over the situation, and he decided to abandon the foundation. The Fathers were sent East and employed to great advantage. Father John Dominic had anticipated events and had secured the approval of Rome for a foundation in Mexico. In any event, he did not think it well for all the Fathers to remain in California or Nevada. Taking Fathers Peter and Amadeus with him, he went to Mexico. On reaching Sonora, a border state, they were received by Bishop Lora with great kindness. He was deeply interested

in their important undertaking and he gave them letters to the Archbishop of Mexico, and the Bishops of Leone, Puebla, and Queretaro. He assured them that it would be better for them to go by way of New York, and they acted on his advice. They went north and sailed from New York for Mexico on March 15, 1865. They stopped at Puebla and saw Bishop Colima, who was very kindly disposed. Father Amadeus remained there with the Oratorian Fathers, while Fathers John Dominic and Peter went without delay to Mexico City. They were well received by the Most Reverend Archbishop Bastida y Davalos. He had visited Sts. John and Paul's in Rome, had made retreats in the house, and knew the Passionist Fathers well. They were agreeably surprised when His Grace told them that he had already thought of asking for them, and had spoken of it to the Emperor Maximilian and the Papal Nuncio, Monsignor Amelia, who favored his plan. Providence destined them for Mexico, and had been preparing the way for them. His Grace immediately set about finding a suitable place for them. He offered them the college of Tepotzotlan, twenty-seven miles from the city, with the parish and outside chapels attached to it. This charge they accepted for the time. Father John Dominic returned to the United States, leaving Father Amadeus in charge, with instructions to select a more suitable place. The college was very large, had two fine churches attached to it, one parochial, the other collegiate; but it would take a vast sum to put it in repair. A very suitable site was at last selected at Tacubaya near Mexico City and secured through the mediation of kind friends. The Archbishop assigned other priests to Tepotzotlan and graciously placed the Fathers in charge of San Diego at Tacubaya. Father John Dominic sent Fathers John Gismondi, Augustine, Paul Hyacinth, Ildephonsus, Nilus, and Telesphorus to Mexico with Brothers Hyacinth and Gabriel. Fathers John Philip, Guido, and Angelo were attached to the Province in the North. In July, 1866, the Provincial Chapter was held in the United States, and Father John Dominic was reserved for the mission in Mexico by order of the Most Reverend Father General. He sailed from New York, accompanied by Brother Pascal on the 18th of August, and arrived at Tacubaya on the 27th. He was the *Founder* in Mexico and now he was installed as Superior, with Father Amadeus as his assistant. The Passionists were beloved by the people and hated by the Revolutionists in Mexico. Still, Juarez was not opposed to them. When told they were in Tacubaya, he replied: "I will not touch them. Virtue is practiced there." And they continued to labor for the people under the most trying circumstances. Robbed and driven from the country again and again by the bandit revolutionists, they have returned to resume their work and are still returning good for evil; more loved and revered than ever by the people.

# CHAPTER XXII

## TRIUMPH OF FAILURE

Triumph of Failure—Marvelous incidents—Father Anthony, Provincial.

FATHER PETER had failed as a Founder on the Pacific Coast, though he had laid his plans carefully. He had been sent as an apostolic missionary, first to Australia and then to California. He was under the immediate jurisdiction of the Propaganda till he returned to Rome in 1863. His labors and virtues were known from the port of New York to the Golden Gate. Marvelous indeed were his adventures and deeds of kindness in the wild regions in which he labored on the frontier during those early days. By living frugally he had put aside from his slender income, notwithstanding his great charities, a sufficient sum to begin the new foundation. He had negotiated for it before setting out for Rome. Indeed, he was offered the prospect of another in Ecuador. He pleaded his cause so well in Rome at the councils of the Order that eight bright, zealous young priests were assigned him for those distant missions. They were made missionaries apostolic, and left the Eternal City with bright anticipations of success in their enterprise. Father Peter was a holy priest, true and tried, with vast experience in the missionary field, and he inspired his confrères with high hopes to do and dare and to reflect honor on their Blessed Founder and his work in the Church. But Father Peter trusted in human means, and failed in his purpose. In the far North Father Anthony had nothing to begin with; but he trusted in Providence and succeeded beyond all anticipations. The moral in the story is plain; like St. Paul of the Cross, his sons must begin in poverty and trust to Providence for success. But it was "the triumph of a failure" in Father Peter's case through Providence still, which shaped things wisely, though he lacked simple trust in it—the secret of Father Anthony's success. Father Peter brought apostles with him from Rome destined for Mexico and the Atlantic Coast, and in both countries they brought innumerable souls to God. The work of this excellent priest was finished in America, and he returned to Rome and ended his days "in the harness," while laboring on the missions. But he lived on in grateful memory, his deeds were told as the years wore on, his life declared "the triumph of failure," and his name is still held in benediction. A few facts will be of interest here.

In 1867, Father Philip Birk was called to Rome by Father General

and assigned to the Bulgarian Mission. He was made secretary to the Right Reverend Anthony Joseph Pluym, C.P., D.D., Bishop of Nicopolis, then residing in the city of Bucharest. Soon after his arrival in the city, Father Philip had occasion to call on the Consul-General from the United States. They became friends, and the Consul, though not a Catholic, used to call occasionally for Father Philip at the Bishop's residence, and take him into the country for a drive in his carriage. On one occasion the Consul told him of a noble priest whom he had known at Marysville, Cal. The Consul at this date was a pharmacist and unmarried. His place of business and home burned down, and the good priest, whose name he did not recall, came, and asked him to come to his house and make his home with him for the time being. He accepted the kindly offer and remained with the priest for fifteen days, receiving the most generous hospitality. "Marysville" suggested the priest's named to Father Philip. "Father Peter Maganotti?" "That is the man," said the Consul. "I have just left him in Rome," replied Father Philip. And the Consul recounted the deeds of kindness and the place held in the hearts of the people by Father Peter. Bishop Machebeuf while Vicar-Apostolic of Colorado and Utah, on his rounds in that vast territory met an old man, a convert to the Faith, who gave him the story of his conversion. It was recounted in the *Ave Maria* some years ago. In a dream he beheld a man of venerable aspect, clad in the strangest garb, and he was told that this man would teach him the truth. Some time after, he met Father Peter wearing the habit of St. Paul of the Cross. He was amazed! He saw before him the man of his dream in the strange garb, who would teach him the truth! It was a vision from Heaven! He placed himself under instruction and was received into the Church by Father Peter.

Father Guido Matassi, one of Father Peter's companions, recounted the following fact to the writer. The Fathers lived in the great log cabin called by courtesy "the monastery." At a certain season the Fathers were all absent giving missions in the mining districts. Father Peter was alone at the time in "the monastery," without servant or help on the premises. One evening he stepped out to chop wood and start a fire to prepare supper. While thus engaged his attention was attracted by a stranger sitting on a log at some distance. He went over and invited him to come and share his frugal meal. After supper the stranger asked for lodging for the night, as he was tired and far from home. Well, it happened that some of the miners had left their gold with Father Peter for safe-keeping in "the monastery," and at once it occurred to him that it would not be safe for him alone to keep this stranger in the cabin, though Father Peter was a man of imposing stature and finely built. He alleged as a reason for refusal that the missionaries would return home very soon; but he gave the stranger some

money and directed him to where he could get comfortable accommodations for the night, and they parted friends. A year afterward a famous outlaw was captured and sentenced to death. The news spread in those regions and reached Father Peter. A strange impulse took hold of him to go and see the criminal; he told the Fathers he could not resist it; it just haunted him. He secured a good horse and rode a hundred miles to the prison, a primitive "lock-up" in those days, but secure. He asked to see the prisoner. The jailer answered: "Father, it will do no good. The hardened villain will only blaspheme and offer you insult." But Father Peter insisted, and the jailer yielded. He entered the cell. The condemned man looked up with a ferocious scowl. Then, in a moment, the hard face softened. The man arose and fell on his knees before the priest and said: "Father, I have been waiting for you. Hear my confession." "But, do you know me?" Father Peter asked. "Ah, well indeed, Father," was the reply. "A year ago I came to the monastery to rob and kill you; for you had the miners' gold for safe-keeping; but your charity disarmed me; I could not do it. And now prepare me for my fate; the end has come at last; I must meet my God." Father Peter heard the poor man's confession and the penitent was shot next morning. At this moment the writer cannot recall the criminal's name; but it was a byword in the "wild west" and on the Pacific Coast.

Soon after the news of Father Peter's death came from Rome toward the end of 1868, the following notice appeared in the *Freeman's Journal* from the pen of Mr. McMaster:

> "Very Reverend Peter Maganotti, Passionist: This fervent and distinguished missionary has gone to his reward after long service and apostleship in the wildest parts of the world. Father Peter was born at Ala in the diocese of Trent in Tyrol, on the 22nd day of February, 1806, and was twenty-five years old when he entered the Order of Passionists; and after ordination was for several years professor of Sacred Theology in the Order. The celebrated Father Dominic, who received John Henry Newman and a number of his Littlemore companions is well remembered. He was the first of his Order to convey into act the prophecy of the now canonized Founder, St. Paul of the Cross—of the children of the Passion being one day in England.
>
> "When Father Dominic founded a house of the Order in Belgium, preparatory to passing over to England, Father Peter was one of his earliest companions. But when Father Dominic went to England, Father Peter at the invitation of Dr. Paulding, Archbishop of Sidney, went to Australia, where he spent three years in apostolic labor. San Francisco, California, was his next field of usefulness. There he remained for about fourteen years as Vicar-General under the illustrious Archbishop Alemany, O.S.D. During this time, among the churches he built was the present

Cathedral of Marysville, also the convent of Notre Dame in the same place. Eternity alone will make known all the good this zealous missionary accomplished. In some of the wild places of the mining regions he was like an archangel in the protection of innocence and the correction of evil. Many of our readers in California will remember his life of sacrifice and of efficient good. About six years ago, at the request of the Vicar-Apostolic of Marysville, now Bishop of that See, the Right Reverend Eugene O'Connell, consecrated February 3, 1861, translated to Grass Valley, March 22, 1868, Father Peter went to Rome to bring other members of his Order to labor with him in that desolate field. But on his return with eight Fathers, the prospect of extensive labor in that region was found closed against him. He built a church and monastery in Virginia City in Nevada; but after two years he left that region and went to Mexico City to join Father John Dominic Tarlatini and other Passionists. The Revolution soon broke out there and rendered it very difficult for the Passionists to carry on their work. Nevertheless, the good they accomplished for Mexico was so great, as to show that their mission was providential. After thus passing from land to land in a manner truly apostolic, Father Peter was at length called to Rome. He went by way of New York, and it was thus we had the pleasure of a brief acquaintance with him. At Rome he engaged in giving missions, and it was while thus engaged at the little village of Castel Porziano, a few miles from Rome, that he was stricken with a most malignant fever and died happily on the 17th of November, in the 62nd year of his age.

"Remarkable in talents, in zeal, in the extent of his labors, though by what seemed a special providence, prevented from founding a permanent house of his Order, it belongs to his brothers in religion and not to us, to do justice to his virtues. But it belongs above all to Irish Catholics to remember before the altar one who in remarkable instances, which we refrain from recounting, was the champion of their cause and the angel of their protection."

Mr. Hickey of the New York *Tablet* paid this tribute to his memory:

"Father Peter Maganotti was self-denying, zealous, and ever active in the cause of religion. He leaves behind him the memory of a well-spent life, well employed, and carries with him to the great hereafter the prayers of all who have been blessed with the knowledge of his gentle virtues. An excellent theologian, and an accomplished linguist, he was yet in manner childlike and simple, humble and modest in deportment, and in every sense a holy and religious priest. Let us humbly trust that God has called him to Himself, that his translation to the other world was to him an eternal gain, though to his Order and Church here below, a temporary loss. *Requiescat in pace.*"

Father John Dominic on returning from his mission to Mexico, began to prepare for the Provincial Chapter. He begged Father General to come and personally preside at it, or send a representative from Rome to do so. Father General appointed Father Ignatius Pauli to act for him as president of this Chapter. This excellent priest had been Provincial for nine years in England and was now First Consultor in that Province. He was eminently qualified for the duty assigned him, and the Fathers in America were very much pleased by his appointment to it. He arrived in New York on May 27, 1866, and July 22 was the date set for the opening of this Chapter, the most important in the annals of the Province of St. Paul of the Cross. The electors were: Father Ignatius, President; Father John Dominic, the Provincial; Fathers Gaudentius and Anthony, the First and Second Consultors; Fathers Luke, John Baptist, and Victor, the Rectors in Pittsburgh, Dunkirk, and West Hoboken; and Father Liberatus, the Master of Novices. Only those in office are electors, and there is a seeming anomaly in this, as it may be said: "Why, they can perpetuate themselves in office." But the Church has forestalled this difficulty. Any attempt to perpetuate themselves in office would render the elections uncanonical and therefore invalid. The transmission of authority in the Church, like the transmission of the Apostolic Succession, must be untainted. Otherwise, authority is not transmitted. It is simply usurped, and jurisdiction is withheld by the Church. While all this is so serious, those saintly men were absolutely disinterested. They were so upright that they honestly begged to be excused from positions of trust to which they were elected, and had to be compelled by obedience to accept the offices for which they were chosen. Even to seem to perpetuate themselves in office was abhorrent to them, so careful were they to preserve "the purity of the ballot" as enjoined by the Church. They avoided even the semblance of ambition, and this to bring God's blessing on their work. They bound themselves by oath not to vote for the unworthy and not to bar worthy men from office. Personal feeling or faction must have no place against conscience. It would be sinful, if not a sacrilege, to tamper with the transmission of authority in the Church. Hence, those in office were the elect of God, and when released, they gracefully took their places in the ranks and left beautiful examples of obedience, simple and childlike. They did this to avoid even the semblance of ambition, and to bring a lasting blessing on the Passionists in America.

At the opening of the Chapter the President announced that it was the wish of the Most Reverend Father General that Father John Dominic be reserved for the Mexican Foundation, as he would be needed there for some time. The Fathers of course agreed to this in deference to Father General's wishes. Father Anthony was elected Provincial. The venerable Father pleaded to be excused, as he regarded the burden

beyond his strength. But the Fathers would not heed his pleadings; the President spoke words of encouragement to him, and, to the joy of all, the Founder again recognized God's will and took the first place. The Consultors chosen to aid him were Fathers Albinus and Luke. Father Gaudentius was elected Master of Novices. Father Liberatus was elected Rector of Blessed Paul's Retreat, Pittsburgh. But this good priest with great humility begged to be excused, and his plea was so earnest that the Fathers reluctantly yielded to it. Father John Thomas Stephanini was elected in his stead. Father Guido was elected Rector of St. Mary's, Dunkirk. Father John Baptist, Rector of St. Michael's, West Hoboken. The choice of these Superiors gave great satisfaction to all in the province.

Matters of vital import to the future of the Order in America next engaged the attention of the Fathers. They had been in the country for fourteen years; they had three Retreats, with flourishing communities in which the rule was strictly observed. A fourth foundation had been begun in Baltimore under the most promising circumstances; missions and retreats had been given in every state and territory in the country; over ten thousand souls were under their care in the parishes entrusted to them. The field of labor was the largest ever presented to the attention of Capitular assemblies in the Order, and they were now called on to frame regulations that would safeguard the rule and spirit of St. Paul of the Cross, while making adaptations to meet the circumstances of the country and the needs of the people. They had been guided by the great wisdom and counsels of Bishop O'Connor; and now they had the vast experience of Father Ignatius Pauli, the future Archbishop of Bucharest. They had with them the saintly Founder, Father Anthony; and one of the best Superiors ever known in the Order—Father John Dominic; and again the safest of men and withal the most practical, Father Luke Baudinelli. The others were tried and true. They were providential men, and with God's blessing they faced the work before them. They drew up directions for missions and retreats, faithfully embodying the method of St. Paul of the Cross, while accommodating it to the circumstances of the country and the needs of the people. It may be added here that in the Seventh Provincial Chapter held in 1881, fifteen years later, these directions were reviewed at the request of the Most Reverend Bernard Mary Silvestrelli, Superior General at the time. A committee was appointed by the Chapter, consisting of Father John Baptist, Father Thomas O'Connor, and Father Philip Birk, to revise and reformulate them. This was done after consulting others, the best and most experienced missionaries in the province. The President of this Chapter, Father John Dominic, then Consultor General, took them to Rome. There they were carefully weighed by Father General and his council; and in the Eighth Provincial Chapter, held in 1884, the

same venerable Father John Dominic, who presided, gave them to the Fathers in their present form as embodied in the "Directory for Missions and Retreats"; and it was decreed that they must be inviolably observed, as any departure from them would be an infringement of the method of St. Paul of the Cross and a violation of rule. The experience of our missionaries and the testimony of the clergy for whom they have given missions, show that the missions are crowned with success in proportion as the "Directory" is observed in the work itself and in the conduct of the missionaries. Hence, the carefulness of the Order in seeing that this is done. Possibly a few supplemental regulations may be needed as time goes on, but the "Directory" is our norm in America.

Our parishes came next in order for consideration. It was decided that for unity of action, efficiency, and good discipline, the Rector of each Retreat is responsible to the diocese and to the Order for the parishes attached to it; and that the priests assigned to parochial duties be chosen with regard both for their aptitude in this line of work and for their zeal and piety. The principles laid down by these saintly men still hold; though with the experience of years the Fathers have become proficient in the management of their parishes, and traditions have been established to secure the best results in this line of work. And while Rectors are changed, the traditions are handed on and stand for the administration of parishes.

The Horarium for the exercises enjoined by rule was established, and directions for the Fathers in their intercourse with the outside world were agreed on, so as to safeguard the spirit of St. Paul of the Cross, and combine the active with the contemplative features of their life in new surroundings in America.

The Fathers decided on strict adherence to the form of clerical attire recommended to the clergy in America when abroad, by the Council of Baltimore shortly before. This gave great edification to the faithful at the time, as they were amongst the first of the clergy to adopt it. It was priestly and becoming. The charming simplicity with which the early Passionists held to this point was sometimes amusing. Very young clerics just from the novitiate were seen in tall hats and frock coats and Roman collars, and reminded one of the Abbatini in the streets of Rome from the Collegio di Nobili.

# CHAPTER XXIII

## CANONIZATION OF ST. PAUL OF THE CROSS

Canonization of St. Paul of the Cross—Great Miracle in Pittsburgh.

THE greatest event in the history of the Order was announced soon after the Chapter by the Most Reverend General Peter Paul Cayvo—the canonization of its Founder, Father Paul of the Cross. On the first day of October, 1852, the Brief of Beatification was signed by Pius IX and placed in the hands of Father Anthony of St. James. On the first day of May, 1853, the same illustrious Pontiff in the Vatican Basilica declared Father Paul of the Cross *Blessed.* The processes for canonization were finished by the Sacred Congregation of Rites, on the 26th of August, 1866, and on the 2nd of October in the same year, Pius IX in the Chapel dedicated to the Immaculate Conception and St. Francis of Assisi, declared that proceedings might be safely taken for the solemn canonization of Blessed Paul of the Cross. This was the Chapel in which the Saint was ordained by Benedict XIII. June 29, 1867, was the day named for the canonization. Great was the joy of the Passionists in anticipation of calling their Founder and Father *St. Paul of the Cross.* But who can recount the happiness which the glad tidings brought his children in far-off America? They had been placed under the patronage of the Saint, and their Province henceforth would be known as "The Province of St. Paul of the Cross," and they had the privilege of naming the first house in America after him—"The Retreat of St. Paul of the Cross."

Father Anthony, the Founder and Provincial in America, was invited to Rome for the grand function, and free to select other representatives from the Province to accompany him. The choice fell on Fathers Albinus, Victor, John Baptist, Martin Maher, Charles Lang, and Brother Jerome. They sailed from New York in May, and were in Rome for the Novena preceeding the canonization, at the shrine of the Saint.

Pius IX invited the bishops of the Catholic world to the celebration of the eighteen hundredth anniversary of the martyrdom of Saints Peter and Paul, and every nation sent its representatives to the tomb of the Apostles for the occasion. At this grand function twenty-five servants of God were enrolled in the Catalogue of the Saints—twenty-one martyrs, two confessors, and two virgins, formed the glorious band. The martyrs were: St. Joseph of Kuncevich, a Polish Bishop; St.

Peter d'Arbues, a Spanish priest; and the Nineteen Martyrs of Gorcum. The confessors were St. Paul of the Cross and St. Leonard of Port Maurice; the Virgins, St. Mary Francis of the Five Wounds, and St. Germaine Cousin, a French Shepherdess. Never was there seen a more resplendent pageant in Rome than on that morning when at seven o'clock the procession moved from the Sistine Chapel to the grand entrance of St. Peter's. The oriental splendor of the East and the stately vesture of the West never were more attractive nor seemed more becoming than in the sunlight of that lovely morning, when prelate and priest moved in stately file across the great Piazza. There were five hundred bishops, twenty-five thousand priests, and one hundred thousand devout men from every tribe and tongue, present at the glorious function to honor the Holy Apostles and witness the canonization. Passionists came from distant lands, wherever the Order had been established, to see their Founder enrolled among the Saints. None present in that vast assemblage attracted more attention, perhaps, than Rosa d'Alena, a lady of Gaeta, who had been cured of a virulent cancer through the intercession of St. Paul of the Cross. Her cure was so complete and so extraordinary that it was one of the miracles selected for the process of canonization. In reverence and tears and gratitude she remained before the altar of St. Peter's during the ceremony—the subject of a recent miracle at the intercession of the Saint, a living witness to the power of the saints at the throne of God. It was a moving spectacle, and people knelt and glorified God in his saints and asked the patronage of St. Paul of the Cross and his prayers for his help in their needs—spiritual and temporal. And many in far-off America were praying to him and waiting for the moment when he would take his place among the canonized saints of the Church, that they might ask for *a great miracle* through his intercession.

The procession moved on, and as the Pope entered St. Peter's, the choir in the Loggia took up the anthem: *Tu es Petrus;* and when his immediate attendants advanced as far as the chapel of the Blessed Sacrament, they turned to it. The Pope left the Sedia Gestatoria and knelt at the prie-dieu, there to visit the Lord Himself and lay at His feet the triumph of that day. The procession was resumed. In the great apse the Pope took his place on the throne of Peter, surrounded by the Hierarchy of the Church. Three formal petitions were made to the Holy Father to add the new names to the Calendar. After the first, the Litany of the Saints was sung to obtain their prayers and those of their Immaculate Queen; after the second, the *Veni Creator* was chanted to obtain the guidance of the Holy Spirit; after the third, the Holy Father answered in the affirmative; all knelt. The Pope alone was seated, *in Cathedra.* He wore his precious mitre. The Pontifical was held before him. In majestic tones he pronounced the

decree of canonization. Twenty-five saints more were added to the Catalogue. The Passionists were kneeling. They bowed and wept. Their hearts were overflowing. They could scarcely utter the words, "St. Paul of the Cross, pray for us." It was a moment of supreme happiness! The Pope arose and intoned the *Te Deum.* The silver trumpets took up the refrain; the cannons of St. Angelo boomed forth the signal of triumph; the bells rang out their joyful peals; telegraph keys were touched, and the electric spark took the glad news to the ends of the earth; the great hymn of thanksgiving was sung in the churches of Christendom: *"In omnem terram exivit sonus eorum; et in fines orbis terræ verba eorum."* At half past ten, the Holy Father began Mass at the foot of the altar and the grand function continued. The seal of Heaven was placed on the work of St. Paul of the Cross by the Vicar of Christ, speaking *Ex Cathedra.* It was the voice of the Holy Ghost Himself. Pius IX, who had asked to become one of his sons, now canonized the Saint, and the mission and rule and work of the Saint will be cherished ever more by the children of the Passion, and the privilege of addressing their Founder as "St. Paul of the Cross" will give them new inspiration to walk in his footsteps. *Dedit cor suum in similitudinem picturæ.*

Great indeed was the joy of the Passionists on the day, when the news was flashed to them and they knelt and repeated: "St. Paul of the Cross, pray for us." But who can recount the joy and exultation of his sons far away in America, in his own Province, the Province of St. Paul of the Cross, when the message reached them? His clients that day in Pittsburgh waited to ask the Saint for *a great miracle.* Was it daring? Or was it faith? Well, they *dared* and asked the Saint for it, and their *faith* was rewarded. The Saint asked God for the miracle, and the miracle was granted.

Miss Pauline Beale, a young girl of eighteen, became very ill. A tumor had formed on the intestines and she became a great sufferer. In time the natural process of digestion became impeded, and artificial means were used to sustain life. She grew weaker and became perfectly helpless. The most skillful physicians and surgeons were consulted. They declared that an operation would be fatal, and that her case was incurable. To relieve her suffering, an incision was made and pus removed from the growth. Her physician, Dr. Andrew Fleming, came daily to drain and dress the wound. This was all that could be done for her while waiting the end. It was thought again and again that she was dying, and she received the Last Rites of the Church. But she had simple and absolute faith in the healing power of God, and she felt that she would be cured. She had heard that Blessed Paul of the Cross would be canonized on June 29, 1867. This was her opportunity, and she requested her friends, far and near, to

join with her in a novena to the Saint. Just before his canonization, the Passionist Fathers in Pittsburgh and in Rome, the Bishop of Pittsburgh, and the various communities in the diocese made the novena with her. The members of her excellent family shared her own faith. So sure was Miss Beale that her prayer would be granted, that she requested to have her clothes and shoes ready so that she could get up and dress. She had been ailing for nine years and bedridden for seven and a half years. She was entirely helpless, and had to be lifted in and out of bed. The muscles on one side were contracted, and the knee always drawn up. The day before the canonization she made a general confession and received Holy Communion. It was the last day of the novena.

On the 29th, Father Luke Baudinelli came to her home from the monastery of St. Paul of the Cross. Allowing for the difference in time between Rome and Pittsburgh, he entered her room when the ceremony of canonization was over and the name of St. Paul of the Cross had been added to the Catalogue of Saints by Pius IX. Father Luke knelt and offered a prayer to *St. Paul* of the *Cross* to grant the favor asked. Then he blessed the patient with the relic of the Saint. A niece of Miss Beale's who was in the room, now requested him to bless her mother in the adjoining room. This lady had been indisposed for some time. As soon as he left the room, Miss Beale, who had been silently praying to St. Paul of the Cross, felt her strength return. It came suddenly. It was like new life infused into her system. The tumor disappeared; the muscles on the left side loosened, and she felt an impulse to get up and walk. She did get up and walk across the room. She was cured! She asked her niece to arrange her apparel, and when Father Luke reëntered the room, he found her sitting on the chair and perfectly well with the glow of health on her worn and pinched face. "What is this, my child?" he asked. "Father, I am cured," she answered. The good Father fell on his knees to thank the great God and glorify Him and His saints. Presently the family entered and were on their knees weeping for joy. They embraced and congratulated their dear one. They *dared* to ask for a great miracle on that day through the intercession of St. Paul of the Cross, and their prayer was granted!

The news spread quickly in the neighborhood. It was over the city and out in the suburbs before night. Hundreds came to see for themselves and verify the miracle. It created intense excitement in Pittsburgh. Dr. Fleming came and found his patient cured. "I did not do it," he said. "Miss Beale's case was hopeless; a Power greater than ours cured her. The fact cannot be denied. It is wonderful, to say the least."

Father Luke returned to the monastery and reported the miracle.

It added to the joy of the occasion—this evidence of the power of their Founder at the throne of God. The first impulse of the Fathers was to cable the fact to Rome. But Father John Thomas Stephanini, the Rector, suggested that "the Saint is now canonized, and we can wait and write an account of it to Rome." Miss Beale was twenty-six when cured, and she lived for thirty-three years afterward, enjoying the best of health. She died on January 12, 1901. She was the daughter of George and Henrietta Beale of Pittsburgh. Her mother was a member of the distinguished Pentland family which moved in 1802 from Philadelphia to Pittsburgh.

Fifty years after the miracle, the writer took down the facts as told by Sister M. Loyola, a niece of Miss Beale's, at Mount Mercy, Fifth Avenue, on February 15, 1918. Then on February 17, he took the testimony of Mr. George Knox Beale, a brother of Sister M. Loyola's, at his home on Margaretta St., East End, Pittsburgh. During the interview, Mr. Knox Beale arranged to have the writer meet a cousin of his and niece of Miss Beale's, Miss Murphy, an elderly lady, with clear mind and perfect memory. She was in the home and her sister was in the room at the time of the miracle. Miss Murphy said that she accompanied her aunt to church the first time she went out after the miracle, and the children on the street cried out: "There is the lady that was cured." Another witness was Miss McGovern, a companion and friend of Miss Beale, who gave the story as told her by Miss Beale herself. Of Dr. Fleming, Mr. Knox Beale said: "He was not religiously inclined, but he had hard Scotch sense and he would not deny the evidence of his senses in the case of his aunt's cure. He stated the fact, and said: 'I have nothing more to say.'"

Miss Beale lived with her nephew, Mr. George Knox Beale. He revered his aunt for her holy life, and his estimate of her loveliness of disposition was great indeed. Her presence inspired reverence, and there was something so mild and winsome in her face and manner that little children who met her casually would cling to her and love her at first sight. She had been favored by Heaven, and she felt that in her gratitude to God she must be good and devoted to her patron and namesake, St. Paul of the Cross. Indeed, it seemed to be her one aim in life. Mr. Knox Beale's testimony was taken none too soon. He died on August 12, 1918. The press notices of this gentleman were very beautiful. "He was one of the most prominent business men in Pittsburgh, of very genial disposition, loyal to his friends, and of so cultured and courtly a manner as to make intercourse with him a delight. He had sterling qualities of mind and heart, but his predominant characteristic was kindness. He was very charitable and a devout Catholic."

After the death of Miss Beale, "Mercedes," her friend and companion

of earlier years, wrote of her in *St. Xavier's Journal:* "This lovely character was one of those rare beautiful souls that sometimes cross our lives like silver moonlight. Her ever pure, gentle presence, her sympathetic heart, her choice poetic nature, her loving kindness, are things never to be forgotten. Tenderly pious, the lilies and violets she brought so often to the altar, were like herself, fair and sweet, and reminded one of her virtues. She was called all too soon from her friends; yet they bow in resigned submission to God's inscrutable designs, for 'He knoweth best.' "

We are indebted to the courtesy and research of the editor of the *Catholic Standard and Times* of Philadelphia for the following notices of the *Catholic Standard* of July 20 and 27, 1867.

From the *Catholic Standard* of July 20, 1867.

### A Wonderful Cure

"We think it right to publish the particulars of a wonderful cure which have lately come to our notice. A lady residing in a city in this state, has been bedridden and unable to stand upright for eight years and six months. She has frequently been pronounced incurable by physicians. This we know of our own personal knowledge. In fact, we know that she had abandoned all hopes of a cure by human means, and was thinking only of patiently bearing her sufferings in preparation for the end which was impending. But the approaching canonization of Blessed Paul of the Cross, Founder of the Passionists, moved some of the Fathers of that Order, who were in the habit of visiting her to afford her spiritual comfort, to have many novenas said for her by religious communities and other pious persons, to their Holy Founder, to the end, that, through his intercession, she might be cured on the day of his canonization. And it would seem that their prayers had been heard. A friend in the soundness of whose judgment we have every confidence, writes to us: 'On the evening of June 29th she got up and walked across the room. I saw her do it. She is still very weak from excitement, but there can be no doubt of the fact.'

"We think it is a duty to the newly-canonized Saint, and to the Divine Power, which is manifested at his intercession, to give publicity to this fact. We can speak from personal knowledge, of the hopelessness of the infirmity; and we can trust our correspondent's judgment as to the reality of the cure. We never call any wonderful event a miracle, unless it has been declared to be such by the Holy See, for we do not forget the lessons of caution taught by the Holy See itself, but we have no doubt that the cure which we relate is a wonderful favor altogether out of the natural order, granted by Almighty God to this afflicted, devout lady, at the intercession of His great Servant, Paul of the Cross."

From the *Catholic Standard* of July 27, 1867.

A Wonderful Cure

"In our last issue we gave an account of the wonderful cure of a lady who had been bedridden for more than eight years. *The Pittsburgh Post*, in copying our statements said: 'Of the veracity of the above statement there can be no doubt; for we have ourselves a knowledge of many of the facts in the case, which we had been intending to publish for our readers' benefit. The lady mentioned is a resident of this city, and until the evening of June 29th ultimo, for a period of nearly nine years, has not been able to leave her bed. When the Right Reverend Bishop Domenec left Pittsburgh for Rome, he told her that on June 29th there would be a prayer offered for her recovery at Rome, and exhorted her to have faith. Whether her faith was such as to induce her to make the endeavor to leave her couch or not, we are not prepared to say, but certain it is that on that day she arose from her bed and walked to the window unassisted. Dr. Fleming, who has for a long time been attending her, had pronounced her case incurable, as also had many others of the medical faculty.' "

It is needless to say that many were the appeals now made to St. Paul of the Cross and many were the favors obtained through his intercession. To glorify God in his Saint, this miracle in Pittsburgh has been dwelt on and the testimony of living witnesses again taken after fifty years before they pass away. It was so striking and the evidence so clear, that Cardinal Gibbons compared it to the miracle in Washington through the Blessed Sacrament, which challenged the country in 1824 in the case of Mrs. Anne Mattingly, who, at Holy Communion, was cured of cancer after seven years, when all hope was gone. She arose at once perfectly cured and knelt to give thanks to God. Hundreds witnessed the miracle, as recounted by Bishop England. The age of miracles has not past. It continues forever with the power of God for His poor children in testimony of the truth and the honor of His saints.

# CHAPTER XXIV

## THE PIONEERS AGAIN

Father Anthony and Father John Dominic Again—Father John Thomas Stephanini—International College in Rome—Some of Its Students.

THE Provincial, Father Anthony, and his Consultors, Father Albinus and Father Luke, represented the Province of St. Paul of the Cross in the General Chapter held in Rome, May, 1869. Father Anthony again looked as if he would not live to reach America, and the new General, Father Dominic of the Name of Mary, delegated Father Albinus to preside at the Third Provincial Chapter in America on their return. St. Michael's Retreat, West Hoboken, New Jersey, was designated as the house in which the Chapter should convene in July. "The New York House," as it was called, had grown in importance. It was now the Provincial's residence and had become a great missionary center, and gradually St. Paul's Retreat in Pittsburgh gave way to it. This arrangement for the Chapter was a departure from the precedent established, and it deprived the Master of Novices of "active suffrage" as an elector. This right is accorded to him by Canon Law only when the Chapter is held in the novitiate house. The Fathers regretted his absence from the Chapter, and it was the only time the Chapter was held outside of St. Paul's Retreat. The reason alleged for the departure from established custom in this instance, was the presence of the Fathers at the laying of the cornerstone of the new church in West Hoboken by the Right Reverend James R. Bayley, Bishop of the diocese, on July 18.

At this Chapter in 1869, the President was elected Provincial, with Fathers Gaudentius and Luke, Consultors. Father Anthony was elected Rector of St. Paul's Retreat, Pittsburgh. It was a happy coincidence that the Founder should be the first Rector canonically elected for the Retreat of the newly-canonized St. Paul of the Cross. It rounded out Father Anthony's admirable career as Superior. Father Martin Meagher was elected Rector of St. Mary's, Dunkirk; Father Charles Lang of St. Joseph's, Baltimore; and Father John Dominic, Master of Novices. Father Anthony and Father John Dominic were together again in St. Paul's Retreat with their positions now reversed, Father Anthony, Superior, and Father John Dominic, Master of Novices. The writer had the privilege of receiving the habit of St. Paul of the Cross from Father Anthony, and of having Father John Dominic

for his Master of Novices—during the last year these two admirable men lived together in that abode of prayer and peace. From them he learned to know and love the Congregation of the Passion. Ah, if he then had known his blessed privilege! But our opportunities are often gone before we realize their value.

The Fathers in this Chapter decided that the national holidays should be kept as feasts of rule. These early Passionists were patriotic if anything. They began the observance of these holidays with a Mass of thanksgiving to God for the blessings enjoyed by the country, and to ask a continuance of them for this favored land. Those days were always attractive and the Founders took part in the "Festas" like those to the manner born. The care of parishes was again considered, and it was urged that the people entrusted to our immediate care have the best attention, so that nothing be left undone to advance their spiritual welfare. The need of higher attainment in scholarship on the part of our young students for success in the missionary field was emphasized and measures taken to advance their proficiency in study.

Requests for new foundations from ten or twelve of our bishops, and the ever-increasing demands for missions from every part of the country, brought home to the Fathers the need of vocations. "*Messis quidem multa, operarii autem pauci,*" they said. "*Rogate ergo Dominum messis ut mittat operarios in messem suam.*" While vocations indeed come from God, He requires our industry to secure them and care to foster them. Facilities for education were not then what they are to-day, and to meet the want, the Fathers agreed to have Latin classes attached to our Retreats, where "likely lads," after school hours, could prepare for the novitiate; and the nucleus of a preparatory college was established at St. Michael's Retreat, West Hoboken. But Father General feared that familiarity with the religious house and the clergy, would detract somewhat from their spirit of fervor in the novitiate. He judged that the novices would not be as much impressed and take to heart its lessons, as they would had they been less familiar with the religious house and the clergy. There was reason in this, and the difficulty was met in the choice made of those to whom the care of the young candidates was committed. Men of gentle ways and exquisite tact were chosen for this duty, and many notable vocations were secured during this period. Later on, candidates were kept at college outside till they were ready for the novitiate. A goodly number of graduates from the colleges of the Jesuit Fathers and the Christian Brothers entered the novitiate and to-day are true sons of St. Paul of the Cross and efficient laborers in the vineyard. But naturally many of our boys were attracted to the Orders of their devoted teachers, who would have become Passionists under the fostering care of the Order itself. Still, it was the best arrangement till the Order could establish its own preparatory seminary; and the

Fathers are deeply indebted to the noble men, in the various colleges, who cultivated the vocations of their candidates during this second period.

In the triennial administration, from 1869 to 1872, while Father Albinus was Provincial, the long-cherished hope of the venerable Archbishop Purcell was realized. The foundation in Cincinnati was made in 1871, with Father Guido Mattassi as its first Superior. The circumstances of this foundation with brief history of its progress will be recounted farther on with those of the other foundations, in their order. An act that gave supreme satisfaction to the Passionists in America, was the consecration of the Province to the Sacred Heart of Jesus, and the mandate that this act of consecration be renewed before the Blessed Sacrament on the First Friday of every month. The immediate purpose of this act was to obtain from Our Lord the safety of Sts. John and Paul's Retreat in Rome. The Italian Government was confiscating Church property even in Rome, and the loss of this Retreat to the Order would be irreparable in all that it stands for in history and in lovely tradition. The favor was obtained from the Sacred Heart. The illustrious Cardinal Patrizi intervened and had Sts. John and Paul saved as a house of retreats for the clergy, and it was left to the Passionists. All felt that the favor was granted for the act of consecration to the Sacred Heart ordered by Father Albinus in 1871, and the hope was cherished that the next foundation in America would be "The Sacred Heart Retreat" in thanksgiving—a little tribute to the Sacred Heart for all Its mercies.

At the Provincial Chapter held in 1872, Father John Dominic was President and was promptly elected Provincial. The Consultors elected were Fathers Victor and John Baptist; Father John Thomas Stephanini was elected Master of Novices; the Rectors were Father Nilus, St. Paul's Retreat; Father Basil Keating, St. Mary's Retreat; Father John Philip Baudinelli, reëlected to St. Michael's Retreat; Father Charles Lang reëlected to St. Joseph's Retreat, Baltimore; Father Guido Mattassi, Rector of Holy Cross Retreat, Cincinnati. In this Chapter, the Fathers declared that there was no need of new legislation; the rule, regulations, and enactments of earlier Chapters in America covered every point they would like to emphasize. Excessive legislation shows weakness in government and does not mend things; only great and unforeseen circumstances call for new legislation. What was needed was wise and good Superiors. The President's long experience gave inspiration to the Fathers. There was a sense of security in having the grand old man again at the head of the province and their trust was not misplaced. He strengthened the regular observance both by word and example. His gentle tact and strength were felt by all. He inculcated a love for prayer, retirement and detachment from the world. Occasions for failure against what

St. Paul of the Cross enjoined as constituting the spirit of the Order, were many in our very active life in America, and he impressed on all the need of a greater carefulness in our country to safeguard this spirit.

The Provincial of an illustrious Order came to St. Michael's Retreat at this time to spend a few days in retirement and prayer. The silence of the house amazed him, and he said: "These men are given to prayer." This shows the atmosphere that prevailed while Father John Dominic governed. Those years were blessed with great peace and prosperity. During the "tern" thirty very promising young men passed through the novitiate. St. Michael's Church, West Hoboken, New Jersey, was finished and dedicated. For its beauty and grace and majesty, it is admired by all who visit it. The Holy Cross Retreat in Cincinnati was completed and a fervent community placed in it, to the great joy of Archbishop Purcell.

Owing to the occupation of Rome and the disturbed state of Italy, the General Chapter did not assemble in the Eternal City in 1875. Pius IX ordered the Electors to send their ballots to Rome, and His Holiness with the Sacred Congregation of Bishops and Regulars selected the most worthy of the names presented. The choice for the office of General fell on the Most Reverend Bernard Prelini, a Roman, and a man of most amiable character and holy life. The new General gave his first attention to the Province of St. Paul of the Cross. He directed the Fifth Provincial Chapter to be convoked in America, and delegated Father John Dominic to preside at it. The Fathers assembled on the 11th of August, 1875, for the formal opening of the assembly. It was a happy omen to hold the Chapter during the novena for the Assumption of Our Lady.

To the great joy of all the Fathers, Father John Thomas Stephanini was elected Provincial. In disposition and character he resembled the new General, Father Bernard Prelini. He entreated the electors to reconsider their choice and release him from this charge, as he did not consider himself qualified for it. But this they refused to do, and he was compelled to acquiesce in their choice. The Consultors chosen were Fathers Victor and Charles; the Master of Novices, Father Amadeus, the late Superior in Mexico; and the Rectors were Father John Dominic, Father Basil Keating, Father Nilus, Father John Baptist, and Father Guido. Here again under the presidency of Father John Dominic there was no disposition to legislate. Some minor disciplinary points were agreed on and left to the Superiors. The Fathers put on record their deep and heart-felt gratitude to God for the flourishing condition of the Province and His blessing on its work for souls. In May, 1878, while near the end of his Rectorship, Father John Dominic was chosen for a place in the General Council at the Chapter held in Rome. But not to anticipate:—The story of Father John Thomas

Stephanini's life and record will be in order here. He was a worthy successor of Father Anthony and Father Dominic, and a fine type of the Roman Ecclesiastic. He was born September 10, 1835, at Civita Vecchia, in the Papal States. He entered the Order in September, 1851, and was ordained by Cardinal Patrizi at St. John Lateran, Rome, on April 3, 1858. A few months later, he offered to spend his life on the American mission, and arrived in Boston with Father John Baptist, August 13, 1858. He spent thirty-two years in the United States filling the positions of Professor, Rector, Master of Novices, Consultor, and Provincial. In May, 1890, he was elected General Consultor in Rome, and three years later he was made Vice-General, which office he held at his death, which occurred December 10, 1896. Had he lived, it was said, he would have been made General of the Order.

He possessed the spirit of St. Paul of the Cross in an eminent degree. He was a man of prayer and beautiful faith, and winsome character; upright, intellectual, and of scholarly attainment, and, withal, unassuming ways. He was an effective speaker, possessing grace of diction and erudition. He always impressed us as an ideal priest and gentleman, an American in taste and sympathy, and few of his nation mastered the English tongue as well as he. His rare prudence and fine executive ability were apparent in every position he filled, while his amiable presence shed radiance on those about him and won their hearts to God and virtue. Hence his popularity with his brethren. He was the first Passionist to come to Baltimore after the Most Reverend Archbishop Spalding invited the Fathers to establish a house of the Order in the Archdiocese, and he was the first Passionist in charge of St. Agnes' Church at Catonsville, near Mount de Sales. Americans who visited Rome during his residence there, while Consultor General, recalled his amiable courtesy to them; the clergy and religious communities to whom he gave retreats, also recall him with grateful hearts; and the faithful in the parishes in which he labored, still refer to his kindness and zeal. He was simply "a man of God." In Rome, during his last illness, his brethren received the greatest edification from him, and they declared that his death was that of the just. This was the man elected Provincial of the Province of St. Paul of the Cross in 1875.

One hundred years after the Declaration of American Independence, the First Centenary of the death of St. Paul of the Cross was commemorated. On October 18, 1875, the Saint passed from earth to heaven, in the eighty-second year of his age. Together with the First Centenary of the country's freedom, the Passionists in America kept that of their Founder. It ended on April 28th, the feast of the Saint. The solemnity at St. Michael's, West Hoboken, was postponed to await the completion of the church. This glorious edifice was dedicated on July 4th with great ceremonial; and then on October 16th, 17th, and

18th, the centenary was held with the utmost pomp. Dr. McGlynn of New York, Dr. Friel of Brooklyn, and Monsignor Seton were the preachers. On the 18th, the date of the Saint's death, the Bishop of the diocese, the Right Reverend M. A. Corrigan, D.D., sang Pontifical Mass. It was a great day, and the church seemed built for the occasion. Its beauty and dignity and elegant proportions were seen to great advantage. The kindness and courtesy of the new Provincial, Father John Thomas Stephanini, won all hearts on this occasion. "Indeed," they said, "he is like St. Paul of the Cross."

The year 1876 was eventful in the Province. Father John Thomas took the first band of students to the International College at Scala Santa, Rome. These were Fathers Mark, Clement, Louis, Edward, Joseph, and Leo. They sailed on October 12th, arrived in Rome on the 28th, and together with the students of other foreign provinces were received by Pius IX on November 5th. They were accompanied by Father General, the American Provincial, and their Professors. The Holy Father addressed them most graciously, expressing his great love for the Congregation of the Passion, his interest in its welfare, and his desire to see its young students get the best training in Rome so as to carry on the work of St. Paul of the Cross in their own countries. He blessed them and declared this new "Pontifical College" opened. It is needless to say that the hopes of the Holy Father were fully realized in these young men, as their work and careers in the years since, bear ample testimony. To mention but one here, Father Edward Touhy, the saintly director, the accomplished scholar, the able professor, the ideal superior; a man of charming character and courtly ways, how he responded to the training of Rome and its holy memories and glorious associations and sacred inspirations! He became one of the noblest sons of St. Paul of the Cross, and one like him can form a hundred and lead them to what is best and holiest! Few men had greater power for good among the Passionists in America. The Fathers in the North lent him to Argentina in the far South, and there he died prematurely at his post. When given the privilege of returning home to the North, he replied that he could not in honor leave the young men who had accompanied him to that mission, unless commanded to do so by obedience; and there far from home and those who were dearest to him, he died a martyr to duty and honor! He was loyal to the end, and would not leave the young men whom he had trained for the priesthood and who were cheered in that foreign land by his charming presence and lovely friendship. Father Edward Touhy, the noblest Roman of them all!

FATHER JOHN THOMAS STEPHANINI, C.P.
A "Man of God" among the Pioneers in America

# CHAPTER XXV

## DR. JAMES KENT STONE

Dr. James Kent Stone—The Paulists and Passionists—"Father Fidelis." Father Edmund Hill—The Poet of Mary.

AND now comes the story of Dr. James Kent Stone. This illustrious man was born in Boston, November 10, 1840. His father was Dr. John F. Stone, Rector of Christ Church, Brookline, Massachusetts, and later, head of the Episcopal Seminary at Cambridge, Massachusetts. His mother was the daughter of James Kent, the eminent jurist and author of *Commentaries on Blackstone.* For beauty of character and every womanly grace, there was none better in America. Young Kent Stone graduated at Harvard in the class of 1861. He then went to Europe to complete his education, studying in Italy, and at the University of Göttingen, Germany. He was fond of athletic sports and loved adventures in the Alps. He spent his vacations in exploring them and he was the first American elected a member of the English Alpine Club. On returning home he entered the army as a private in the Second Massachusetts Regiment and was soon at the front fighting for the Union. His dash and bravery, his fine presence and education very soon singled him out for promotion. He was advanced to the rank of Captain and fell wounded while leading his men in the Battle of Gettysburg. His brother fell by his side. After six months service he was forced to retire. On his recovery, he entered Kenyon College at Gambier, Ohio, as professor of Latin, then of mathematics, and was finally made President.

Kenyon's Low Church and his own High Church leanings led him to resign the presidency of this college and accept that of Hobart, at Geneva, New York. Not that he was Ritualistic; no, not he. He regarded this movement almost with impatience, and its leaders as illogical. "If the Ritualists were right, the Reformers were wrong," he said, "and the great sin of schism could never be justified by the paltry differences that separate them from the great Roman Communion. The only consistent course for men who believe in the great Sacrifice of the Altar and the Invocation of Saints, was to go back promptly and penitently to the ancient Church which had proved its infallibility by being in the right, after all." No, he was not Ritualistic; neither was he "Non-Conformist" by any means. He held to the Anglican Communion as reproducing the Primitive Church. He *as-*

*sumed* that the Anglican Church was apostolic both in succession and creed, and he gave her all the devotion of his soul, "not knowing an older or better." He stood with confidence on this ground, and he thought himself a genuine Catholic. His friends at Kenyon were "dissenters," and he came to Hobart.

In 1869 he was ordained a minister of the Episcopal Church, and soon afterward received the degree of Doctor of Divinity. It is not too much to say that no man in that Church had received a better education or was more cultured than Dr. James Kent Stone. He was offered Episcopal rank in it, but he declined the honor.

In 1869, Pius IX convoked the Vatican Council and set December 8 as the date for its opening, in the Vatican Basilica. After his letter to the Bishops of the Oriental Churches not in Communion with the See of Peter, he issued one to all Protestants and other non-Catholics, urging them to examine well their position, and see if they lacked Catholic unity and the living authority established by God to teach what is of faith and the rule of morals that will lead to eternal life. He invited them to see in the Council a fresh proof of the perfect unity and the unconquerable vitality of the Church of their Fathers; and he implored them to pray to the God of mercy to break down the wall of separation and scatter the mist of error and lead them back to the bosom of the Church in which their Fathers found the wholesome pastures of life, and in which alone is found the doctrine of Jesus Christ, and the mysteries of eternal life are dispensed.

The invitation of the successor of Peter was full of tender solicitude and breathed the charity of Christ Himself. This letter attracted the attention of Dr. Stone. He read it with interest, but with little other emotion than one of contemptuous pity for the august writer. He had mastered the Roman Question, he fancied, the greatest of all questions in theology and history. He thought he stood on the strong ground on which every good Catholic ought to stand—free from Papal and Puritan innovation. Suddenly, like a treacherous island, without warning, it gave way beneath his feet and left him struggling in the wide waters. But soon his feet rested forever on the eternal rock. How it came about, he knew not; he was conscious only of sudden terror when he found himself slipping and going in the darkness which succeeded the plunge. "But through God's mercy," he says, "his feet rested on the eternal rock." "The truth came like a flash. The hand of God drew back the veil from his heart." He saw that he "had *assumed* from the beginning, without question or suspicion, the *very point* about which he should have reverently inquired with an impartial and docile mind." He had studied the Roman controversy; but with him the validity of the claims of the Roman Church was never an open question. It had never crossed his thoughts that the Church in communion with the See of Peter might indeed be the one

only Catholic Church of Our Lord Jesus Christ. The thought that "Romanism" might, after all, be identical with Christianity, was preposterous!

But the discovery that what he had opposed was "not *Catholic Faith,* but fictions of carnal imaginations," came like a shock! He had always been ready to embrace the truth whenever and wherever found; he had ever prayed to the Holy Ghost for grace to do so, and the answer came quickly. He now challenged the witnesses against the Church; he heard them one by one; he weighed them with desperate earnestness, and found that they had all along been vain enemies of the one Catholic and Apostolic Church. The hearing and the indictment are given in *The Invitation Heeded.*

The first intimation he had of insecurity was the return, unbidden, to his mind of some words of the Holy Father; they would not be dismissed; they troubled him; they haunted him uncomfortably:—"Urged by the love of Our Lord Jesus Christ, who gave His life for the whole human race"—and again: "We warn and conjure and beseech them with all the warmth of our zeal and in all charity, to consider and seriously examine whether they follow the path marked out for them by Jesus Christ Our Lord, and which leads to eternal salvation." The tone of this appeal compelled him to listen. The image of the Apostolic Pleader stood out before him. He saw the beautiful and benign face again which he had seen as a boy in Rome; he beheld the outstretched hand extended then in blessing, now in gracious invitation and entreaty. "We therefore with outstretched hands," he pleaded, "and with most ardent desire, want the return of our wandering children to the Catholic Church, that we may most lovingly welcome them to the home of their Heavenly Father and enrich them with His exhaustless graces." Well, *the invitation* was *heeded.* Dr. Stone was received into the Church on December 8, 1869, at Madison, New Jersey, on the day of the opening of the Council in Rome, the feast of the Immaculate Conception. His answer to the invitation of Pius IX was a prayer to make a good confession. He came back "promptly and penitently" to the ancient Church, which had proved its infallibility by being in the "right after all." He beheld the truth now in its unclouded splendor, and he cried out with St. Augustine: "Too late, alas! have I known Thee, O ancient and eternal Truth!"

Just after his reception into the Church, Dr. Stone, in the "Oranges of New Jersey," wrote *The Invitation Heeded.* That region had pleasant memories for him, for here he had spent the vacations of his boyhood. As he went for a stroll one evening, he passed the Catholic rectory at Madison, and Dr. Wigger, future Bishop of Newark, was on the veranda reading. Dr. Stone saluted him, and in the conversation which followed, he told Dr. Wigger the purpose of his presence in the neighborhood. Then Dr. Wigger insisted so cordially that he come

and live with him that Dr. Stone acquiesced, and here he wrote his famous book. In one year it went through seven editions. It appeared in many languages. Bishop Mermillod wrote an introduction to the first French edition. It is the most fascinating book of its kind in the English language for style and scholarship. It has been likened to Dr. Newman's *Apologia.*

When he had finished this work, he decided on preparing for confession and his First Communion. For the latter event he wished to spend some days in prayer and deepest recollection, and he thought of Fordham. Dr. Wigger gave him a letter of introduction to the Rector, and the friends parted. On the way, Dr. Stone stopped at Newark to salute Bishop Bayley and Dr. Doane. They received him most affectionately and urged him to spend the night with them. He pleaded that he must begin his retreat that evening at Fordham, and he held up the letter of Dr. Wigger to the Rector. Dr. Doane took the letter and glanced at the words: "My dear Father Rector": He inserted it in another envelope, and readdressed it to the Rector of the Passionist Monastery at West Hoboken. Handing it to Dr. Stone he said: "Doctor, remain with us to-night. In the morning you can drive over to the Passionist Fathers. The carriage will be ready and it is only seven miles. You can begin your retreat in the morning." Dr. Stone yielded and spent the night with his friends, Bishop Bayley and Dr. Doane. The letter written by Dr. Wigger to the Jesuit Rector, Providence placed in the hands of the Passionist Rector. "Man proposes, God disposes." "He reaches mightily from end to end and disposes all things sweetly."

Dr. Stone made this retreat under the direction of Father John Philip Baudinelli, Rector at St. Michael's, West Hoboken. After his first confession, Father Philip said: "Doctor Stone, why don't you become a Passionist?" He was startled and impressed. As he knelt in the Great Presence next morning wrapt in wonder and love, and renewed his sorrow for sin before Holy Communion, the words were repeated in his interior: "Become a Passionist." After Communion, as he welcomed Our Lord into his heart, the words were again whispered to him: "Become a Passionist." What did it mean? He pondered over it and took counsel with his friends. They told him that the rule of the Passionists was too austere, and as he felt called to the priesthood, it was suggested that he enter the Congregation of St. Paul the Apostle. He became a Paulist, with the express understanding that he be permitted to pass over to the Passionists as soon as certain domestic matters were adjusted, if he felt it to be God's will. He was ordained by Cardinal McCloskey on December 21, 1872. He loved the Paulist Community and was charmed with its work. The Fathers admired his intense devotion, great attainments and holy life. They made him Master of Novices and he was happy in his work.

But ever and anon, the whisper came back: "Become a Passionist." St. Paul of the Cross, like Pius IX, seemed to hold out his hands to him in invitation. It awoke a longing in his heart. The thought haunted him. He told the Superiors about it. At first they thought it a fancy prompted by the glow of enthusiasm in the possession of faith in its fullness and beauty. But the thought persisted, and finally the Fathers consented; but on the express condition that he return if he found the Passionist rule too severe.

The first Paulists wanted to become Passionists when they were set apart by the Church for their special work in America. They remembered the prayer of St. Paul of the Cross and the work of his sons in England. In America they would be under the patronage of the Saint and do the same. But when Father Hecker made the offer in Rome to enter the Congregation of the Passion, his director, Father Louis, the Passionist, stood for the new Congregation. It was necessary to meet the Oxford Movement in America and lead the people into the Church. Father Hecker never forgot his saintly friend in Rome. He loved the Passionists and now would make a grateful return to them. In the most gracious way he sent them Dr. Stone, and Father John Thomas Stephanini received him into the Order. It led to enduring friendship between the Paulists and Passionists.

Dr. Stone received the habit of St. Paul of the Cross on August 10, 1877, and made his vows on the 11th of August, the following year, taking the name of "Father Fidelis," after the monastic fashion. Very soon he began his work on the missions and was in great demand. He was matchless in oratory and his marvelous powers drew the great and lowly to the foot of the Cross in penitence and love. Archbishop Gibbons, later our beloved Cardinal, invited the Passionists to give a mission at the Cathedral in Baltimore, and asked for Father Fidelis. As he stood on the platform beneath the large crucifix, in the Passionist habit, and spoke with inspiration from Heaven, few could resist his appeals. Father Charles Lang and Father Alphonsus Rossiter, both trained for the work by Father Anthony and then in their prime, were on this mission. Never was there anything on record like it. It held the interest of Baltimore, and in the capitol itself it was the topic of the hour. President Arthur, several members of his Cabinet, judges of the Supreme Court, and other gentlemen, came over from Washington to hear Dr. Stone. They were captivated with his eloquence and profoundly impressed. It was not merely an appeal to the emotional; Christianity itself through the Church with the voice of the Holy Ghost spoke from that platform—the Word of God! This illustrious man was a living witness to the power of grace and truth! Father Fidelis was "*facile princeps*" in the pulpit and on the platform.

To save his health, he was called to Rome in 1879. This was suggested by Father John Dominic, then representing the American Pas-

sionists in the General Council of the Order in Rome. In 1881, as he was about to return home, he was requested to go to Argentina and establish the Order there. He returned to Rome for the General Chapter in 1884. Two years later he went over from Buenos Aires to Chile and established the house at Valparaiso. In both cities the Passionists were given charge of the English-speaking Catholics. When the Order was well established in South America, Father Fidelis came home to the North, and the Fathers now begged him to remain with them. His charming personality and winsome ways won all hearts. Father Thomas O'Connor once said of him: "He possesses the enthusiasm and the courage of the early martyrs of the Church!" At the death of Father John Thomas Stephanini in 1897, Father Fidelis was chosen to succeed him in the General's Council, and again he took up his residence in Rome. He was subsequently made Provincial Consultor in the United States, then Master of Novices, and finally Provincial. At the end of his term as Provincial in the North, he was called to fill the same position in South America and save the situation there in troublous times. Few men have a nobler record in the Order. There is much of so sweet and delicate a character in his story, that without formal permission from him it could not be told. Subsequently he spent some time in Corpus Christi with Bishop Nussbaum and his friend Father Mark. After fifty years in the Church, he published *The Awakening and What Followed*. It was the last work that Cardinal Gibbons read with critical interest, and he said: "It is a charming book; tell Father Fidelis that I am delighted with it." After fifty years in the Church, he presents her claims as the one fold of Christ in pages of marvelous force and beauty. "The invitation heeded" long ago, that brought him the "Blessed Vision of Peace," is transmitted in tender pathos to those who still claim to be Christians. "If men could only see," he says, "before it is too late, what must be and what has been, the result of their negative Christianity, they will hasten back to the Church in which alone there is safety for the soul and healing for the nations."

This was his last message and his work was done. He passed to a better life on the morning of October 14, 1921, in San Mateo, California, whither he had gone on a mission of tender charity and to meet the most Reverend Father General on his departure for Australia. Not long before this, in a letter to the writer, he said:

> "I have been wishing and hoping to write to you to assure you of my heartfelt sympathy at the passing away of your great and true friend, our beloved Cardinal. I know that his death is a personal loss and grief to your Reverence. Yes, I wished to write; and now when I hoped to be able to say something, that which I feared has come upon me. Something has given way in

my head; my thoughts are scattered 'like sweet bells jangled, out of tune,' and the pain is too great. One thing I must say while I can yet hold a pencil, that looking over the past, I see and rejoice to know that I had two friends dearer to me than all the rest—yourself and dear Father Edmund of the Heart of Mary.

"We are in God's hands, I may rally, but I should be glad to go in peace. If this should prove to be a brief farewell, I know that I shall be remembered in your good prayers; and that by God's sweet mercy we shall meet in heaven. In Jesus and Mary,

"Yours,

"Fidelis of the Cross."

It was his farewell. He died in the bosom of the Church with the names of Jesus and Mary on his lips, surrounded by those who were dearest to him on earth.

But Father Edmund Hill, the friend and companion of Father Fidelis! The reader surely wants to hear his story. Father Edmund was born in England. His father was an Anglican clergyman and went to Chile as chaplain of the English embassy when Father Edmund was a child. Young Hill returned to England as a lad and in time was sent to Oxford and later to Cambridge University. He studied medicine, but gave up the medical profession and prepared for Orders in the Anglican Church. While a deacon in the "Establishment," he met a beautiful Irish girl, bright, accomplished, attractive. She reminded Mr. Hill of the Madonna. Even as an Anglican, he was fond of our Blessed Lady. The young girl who attracted his attention, came over to New York; Mr. Hill followed soon after, and learned from his friend that she had "chosen the better part"; that she had decided to join the Ladies of the Sacred Heart, and was going to Paris to enter the novitiate. Mr. Hill was profoundly impressed and his attention was attracted to the Church. The poetry of the situation took his fancy. "His friend, a Bride of Christ!" Could not he be devoted to Our Lady in like manner, and spend his life in work for souls on the American mission? He had followed the Oxford Movement and was already a Catholic at heart. Now he decided to enter the Church and prepare for the priesthood. He joined the Paulists, had Father Stone for his Novice Master and yearned to follow him later on to the Passionists. Again, Father Hecker was most gracious and gave the Passionists this lovely priest. His friend became a very distinguished "Lady of the Sacred Heart," and now Father Hill was a famous Passionist missionary. Besides, he was a poet and classic writer as well as a charming speaker. He won all hearts by his goodness and amiability of character. His faith was childlike and he was most devoted to Our Lady—her Knight and Champion. He was called "the Poet of Mary," he wrote so beautifully of her. His poems are published in two volumes. His book *A Short Cut to the True Church*

is masterful, and has helped many back to the one fold of Christ. He joined Father Fidelis in South America, and returned with him to the United States.

Father Edmund was given leave by Father General to spend a year in England. His friends in America will remember his sister, Miss Amie Hill, who was the first of his family to follow him into the Church. Though his heart was in America and the friends of a lifetime there, he asked to remain in England as there was a prospect of his leading his relatives and their friends back to the Church. It was a great sacrifice for him. But he offered it to Our Lady. Prior to this, he had offered to go to the Australian mission and end his days there to obtain from Our Lady the grace for one of his brothers to enter the Church. It would be a great sacrifice, but the Superiors assured him that in this instance Our Lady would accept the will for the deed, and obtain the grace from her Divine Son in return for it. And "dear Father Edmund" ended a holy life in his native land and went to see Our Lady's beauty in heaven.

# CHAPTER XXVI

## WRECK IN MID-OCEAN

A Precedent Established—Father Lawrence, Visitor-General—Wreck in Mid-ocean—Saved by St. Paul of the Cross.

IN THE Spring of 1878, Father John Stephanini issued the letter of convocation for the Sixth Provincial Chapter. He dwelt on the seriousness and sacredness of the choice of Superiors for Religious Orders. He declared that it proves either a great blessing or a great calamity according to the character of the men chosen for office: "For as the favor God grants by good and able Superiors is inestimable, so, dreadful is the punishment of His justice when He permits incapable and unworthy Superiors to be placed in authority. An unworthy Superior, one unfit to lead others in the way of perfection, one who does not practice the virtues which he is required to teach them, will be a failure, and the result will be the downfall of the regular observance; the neglect of prayer, and the spiritual life, the banishment of peace and charity from the hearts of his brethren, and the introduction of the spirit of the world into the community. Fearful evils these, and not without record in the history of the Religious Orders." And he urged earnest prayer for the divine mercy and blessing on the Chapter, that it might prove a blessing, and not a calamity, in the choice of men after God's own heart, men like St. Paul of the Cross, who would practice what they are required to inculcate on others. He appealed to the electors to prove themselves in God's sight and be found worthy of His guidance in the work before them. This was startling. Superiors in Religious Orders may be the *choice* of Heaven, for a blessing; or the *permission* of Heaven for a curse. The Fathers never took their task more seriously or prayed more earnestly for the divine blessing.

Father John Thomas had just taken part in the twenty-third General Chapter in Rome, and had listened to the inspiring words of Leo XIII at an audience given the Fathers at the conclusion of their work. His Holiness took special interest in the work and progress of the foreign provinces, England, Ireland, France, Belgium, America, etc. He made special inquiries about them as he conversed with the Fathers Provincial from these countries. Then, after congratulating the Fathers on the happy conclusion of the work for which they came to Rome, and expressing in the most gracious manner the satisfaction it gave him to see them assembled before him, he added that from youth he had

known and learned to love the Passionist Fathers, to whom as a boy he was accustomed to go to confession. Amongst others, he said, he knew the venerable Father Dominic, the first Founder of the Passionist Order in England, who died with the reputation of great sanctity. It was his desire to see the Order extended; and whatever he could do for its extension would be a work of pleasure and great satisfaction to him. And in touching and earnest words His Holiness exhorted the assembled Fathers to walk in the footsteps of their great Founder, St. Paul of the Cross, and to cultivate his spirit: "First," he said, "for their own sakes, that they might become holy and perfect religious, and thereby labor more efficiently for the salvation of souls;—for experience showed on those fruitful missions given by the Fathers of the Passion, that it was precisely those who had most of the spirit, of the mortification, self-denial, and zeal of St. Paul of the Cross, around whom penitents crowded to confess their sins and be reconciled to God. Secondly, for the sake of the world, which in these calamitous times needed their labors and the example of their lives; for the self-denial, the humility, the obedience, the love of the Cross, of the good Passionist religious, was a protest against and condemnation of those principles of lawless liberty and the pride, haughtiness, self-indulgence, which in these days are proving the overthrow and ruin of countless souls. Thirdly, and lastly, for the sake of the Church, at the present time so afflicted and suffering, that she may be consoled by the sanctity of the religious of the Sacred Passion of Jesus Christ, and comforted by seeing extended fields of work and increased usefulness in their labors for the salvation of souls." The Sovereign Pontiff concluded this touching allocution and crowned this signal mark of his favor by imparting the Apostolic Benediction to the Fathers present and to each religious of the Order throughout the world.

Father John Thomas on this occasion, had had many a heart-to-heart talk with Father Bernard Mary Silvestrelli, the wise and saintly General, and other distinguished men of the Order from many lands, among them the amiable and accomplished Father Alphonsus O'Neill, the English Provincial, later the founder in Australia. These two Provincials, the English and the American, had much in common. They sat together in the Chapter and were a source of inspiration to each other. Father John Thomas returned from this visit to Rome, impressed with the supreme need of good Superiors to sustain the spirit of the Order and the efficiency of its work. It was his one thought at the time, and if he had another, it was that of self-effacement, to give place to men of God for the welfare of the Passionists in America.

Though it was the desire of the Fathers to see this excellent Superior reëlected, there wasn't a precedent in the young Province for two consecutive terms in this office, and Father Victor was elected Pro-

vincial, with Father John Thomas and Father Charles, Consultors, in the Sixth Provincial Chapter, at which Father John Dominic presided. It was a good combination, and the Province continued to flourish. During this tern the Louisville foundation was established, and a great field in the South and Middle West was now in prospective and would be developed in a few years. The names of other Superiors and their records will occur in the detailed accounts of the foundations in their order, as it is important to hasten on with the general narrative and not tarry longer than needful on the way.

Father Dominic, General Consultor, again came from Rome to act as president of the Seventh Provincial Chapter in 1881. In this Chapter Father John Thomas Stephanini was elected Provincial for another term with Father Thomas O'Connor and Father Liberatus Bonelli as Consultors. It is needless to say that the choice of these good men gave universal satisfaction and secured the continuance of great peace and prosperity for the Province. In 1884, at the Eighth Provincial Chapter, the Fathers once more had the venerable and beloved Father John Dominic with them as President. It was his last visit to the home and Province he loved so well, and his wisdom and counsels were treasured by those who listened to the message which he transmitted in that assembly. Father John Thomas was the choice of the electors to succeed himself as Provincial, thus establishing the first precedent for two consecutive terms in this office. Father Benedict Murnane and Father Charles Lang were elected Consultors. Soon after the Chapter, in the Autumn of 1884, the foundation in St. Louis was made, under the most promising circumstances and the kindliest welcome given the Passionists to the "Rome of the West." The next event of importance was the consecration of the church of St. Paul of the Cross in Pittsburgh. This took place on the feast of the Saint, April 28, 1886. Father Guido Matassi was Rector at this time, and his exquisite Roman taste was seen in the preparations for this grand function. Just to mention one improvement—the new altar. It is made entirely of imported marbles. The base is of Bordiglio with a course of red Verona, surmounted by columns of Languedoc, which support the reredos of Numidian rose, and capped by a throne of pure white Carrara resting on twelve columns of Mexican onyx. The style is Corinthian, simple and in perfect harmony with the architecture of the church. For a combination of simplicity and beauty it seems perfect. The painting over it by Gagliardi, representing the apotheosis of St. Paul of the Cross, was now in a setting very beautiful. The Right Reverend Richard Phelan, Coadjutor Bishop of Pittsburgh was the consecrator; the venerable Archbishop of Cincinnati, the Most Reverend William Henry Elder, sang Pontifical Mass; the Right Reverend John J. Kain, Bishop of Wheeling, preached in the morning and the Right Reverend J. H. Richter, Bishop of Grand Rapids, preached

at Pontifical Vespers in the evening. The diocesan clergy and the Orders were well represented and the Superiors of the Province were invited to the home of their hearts to honor their Founder on this occasion. Hosts of friends and clients of St. Paul of the Cross were there, representing many lands, as the words of Micheas were taken up in the chant: "The house of the Lord shall be prepared in the top of mountains and high above the hills: and people shall flow to it." Forevermore, it will be hallowed and a place of prayer fondly cherished by the Passionists in America, as the home of their Father and friend, St. Paul of the Cross.

And now our narrative brings us to the Ninth Provincial Chapter, in 1887. In June, Father Lawrence, Second General Consultor, arrived from Rome as Visitor and to preside at the Chapter. He began his work in the East, and word came westward that he was a man of great amiability of character, breadth of mind and discernment; that he spoke English as well as Italian and French. These rumors were confirmed by personal contact with him. He won the love and confidence of the Province, and his visit proved a great blessing. He bore a striking resemblance to Napoleon. It was everywhere remarked, and people would look in surprise and never forget that finely chiseled face, the keen black eyes, and the repose and strength of those features. The Italian Government had singled him out for a military career. He received an excellent education and graduated with the highest honor. He was at once chosen for the military academy with a commission in the army, but he quietly left home and entered the Passionist Novitiate at Monte Argentaro. In time he was sought as a deserter. That his studies might not be interrupted he was sent to Belgium and there ordained. On returning to Italy he was cited before the military tribunal; but through the kindly offices of the good Queen Margaret, he was honorably acquitted and left free to follow the career of his choice as a Passionist. The years he spent in France and Belgium were turned to good account and were of great advantage to him as Visitor-General. Many questions affecting the welfare of the American Province were quickly and wisely adjusted by this good Father, who came as an *alter ego* of Father Bernard Mary Silvestrelli, the saintly General. Under Father Lawrence's presidency, the Chapter opened on August 25, 1887. Father Benedict Murnane was elected Provincial, the first American to hold the office; and Father John Thomas and Father Sebastian were chosen as Consultors. Immediately after the Chapter, the Visitor, Father Lawrence, came on to St. Louis with Father Benedict, the new Provincial, and the choice of a permanent site for that foundation was quickly made. While in Belgium, the Visitor had seen the advantages of a preparatory college for aspirants to the priesthood in the Order, and he strongly recommended it to Father Benedict, and the work of enlarging St. Mary's Retreat,

Dunkirk, was begun with the view of establishing the college there. This was done, and the new Retreat at Normandy, St. Louis, was built during Father Benedict's tern from 1887 to 1890.

On March 19, 1890, accompanied by his Consultors, Fathers John Thomas and Sebastian, and the secretary, Father Robert, Father Benedict sailed from New York on the *City of Paris* en-route for the General Chapter in Rome. Two hundred and eighty miles from Queenstown an accident occurred, and for five days the ship was rudderless and at the mercy of the waves, and hope was all but abandoned by the passengers. Father Benedict said: "St. Paul of the Cross will not permit the Superiors of our young province to be lost." It was his practice to place every undertaking for the welfare of the Order under the protection of the Saint, and he now turned to him for help in this awful peril and he assured his companions that their Holy Founder would rescue them. As the storm threatened and the great seas arose in fury, Father Robert cast a little statue of St. Joseph into the violent billows and there came a great calm. This was Father Robert's account. But between St. Joseph and St. Paul of the Cross they were saved from shipwreck. There was real danger, and if the gathering storm had broken in fury, the "Queen of the Seas" would have been at its mercy. A gallant band put out with one of the officers for the nearest headland on the Irish Coast to wire for assistance. The Marconi wireless was not in existence to call the ships passing to the rescue; but rescue came through a kindly Providence. The great vessel was towed to Queenstown and all were saved.

At the general Chapter, Father John Thomas Stephanini was elected Consultor-General to succeed Father Thomas O'Connor. The former returned to America, as Visitor, and the latter as President of the Tenth Provincial Chapter. Father Benedict was promptly reëlected in this Chapter with Father Thomas O'Connor and Father Sebastian, Consultors. Three of the Fathers elected in this Chapter were not destined to see the end of their terms in office: Father Paul Hyacinth, Rector of St. Mary's Retreat, Toluca, Mexico; Father Frederick Lang, the saintly Master of Novices; and our beloved Provincial, Father Benedict, on whom the Province had come to lean with devoted confidence. The Chapter closed on September 2nd. The Visitor, Father John Thomas Stephanini, took up his work, and Father Benedict returned to West Hoboken. Here he continued to attend to the duties of his office seemingly in perfect health and in his prime. In December, he left home for a short visit to Pittsburgh and Dunkirk. He had a presentiment of death at this time, and plainly declared that he came to St. Paul's Retreat to prepare for it. He made a general confession to venerable Father Stanislaus, one of the Founders, and put everything in readiness. An accident befell the train en-route to Pittsburgh and the Fathers fancied that it made Father Provincial some-

what nervous and apprehensive. But he caught a severe cold before starting for Dunkirk. There he had some dental work done; pyaemia set in, it extended to the throat, then to the lungs. The physician of St. Michael's Retreat, though a non-Catholic, was a devoted friend of Father Benedict's, and he hurried to Dunkirk, five hundred and fifty miles away. Under his skillful treatment, the patient seemed to rally and danger past, but the delusive hope gave way, and on Christmas Eve, the twentieth anniversary of his first Mass, at a quarter past eight, with no apparent agony, he quietly passed away. On Christmas morning there was deep and universal sorrow as the sad news reached the various Retreats and was announced to the people. It was a sad Christmas for the Passionists in America. Father Benedict, as Superior, had endeared himself to them by his uniform courtesy and kindness. He was one of nature's noblemen, affable to all, partial to none. He knew when to make a concession with the kindliest grace, and he won the loyalty of men and kept them at their best. With experience year by year, his intuitive tact increased and he employed the right men to do the right thing at the right moment. He loved the Congregation and cherished its spirit; but among his noble traits, in marked degree, was his love for St. Paul of the Cross. From his first interview with the Fathers in California, he felt drawn to the Saint; and when they relinquished the mission on the Pacific Coast, he decided to follow them East and enter the Congregation. He was then a school teacher, though barely entering young manhood. At the end of the scholastic year, he resigned his position and undertook a journey of over 3000 miles to enter the novitiate in Pittsburgh. He received the habit of St. Paul of the Cross on November 27, 1865. From that day till he met his beloved Father and patron in heaven, his devotion to the Saint ever became more beautiful, and he had unbounded confidence in his intercession.

On the morning of December 26th, St. Mary's church was filled at his obsequies, and the entire city did honor to his remains as they were taken to the train and were borne away from Dunkirk to West Hoboken, New Jersey. Here on Sunday, the 28th, solemn Pontifical Mass was sung by the Right Reverend Bishop Wigger, of Newark. Three thousand people were present in the church. The clergy were well represented, though many were prevented from attending on account of the day and services in their own churches. Monsignor John J. Kean, Rector of the Church of the Holy Name, came to represent the Archbishop of New York and offer condolence to the Fathers. The Monsignor was assistant priest at the altar. A lifelong friend of the Fathers, his sympathy in their loss and eulogy of their beloved Provincial touched them deeply, and they hold Monsignor Kean in grateful and affectionate memory with their Provincial, Father Benedict Murnane.

# CHAPTER XXVII

## FATHER GENERAL VISITS AMERICA

Father Thomas O'Connor—Father John Baptist—Father Bernard Mary Silvestrelli Visits America—A Pretty Story of Cardinal Gibbons.

FATHER THOMAS O'CONNOR succeeded Father Benedict as Provincial. Father Sebastian became First Consultor, and Father Charles, Rector of St. Joseph's Retreat, Baltimore, was chosen for the vacancy in the Provincial's Council and became Second Consultor; while Father Xavier Sutton was made Rector of St. Joseph's in Baltimore. It was soon felt by all, that the affairs of the Province were in good hands, and a sense of security and peace succeeded that of loss occasioned by the death of good Father Benedict. Father Thomas O'Connor had the love and the confidence of all his brethren. He had trained nearly all the younger priests and they were very devoted to him. They well knew that if he were austere in aught, this came from principle and a delicate sense of duty. He governed with loving kindness and God blessed his rule. His very presence was like bright sunshine imparting cheerfulness to those about him. Father Thomas was born in Westport, Ireland, the home of the boyhood of Cardinal Gibbons, and while yet a child, his family emigrated to America and settled in Pittsburgh. He received his elementary education in the Cathedral schools of that city. There he became acquainted with Father Anthony, who resided at the Bishop's house adjoining the Cathedral, till the Retreat, over on the hilltop, on the south-side, was opened. The young boy promptly asked for admission into the novitiate, and his request was readily granted. He received the habit of St. Paul of the Cross on August 5, 1855, being then thirteen years and six months old. His manly character and many fine qualities of both mind and heart endeared him greatly to his Superiors; and when Father John Dominic went to Rome in September, 1856, he took the novice with him to make his studies in the Eternal City. After some months spent in the Retreat of Sts. John and Paul, he was sent to Monte Argentaro, and there, on reaching the canonical age, he made his vows, on March 19, 1858. He then returned to Rome and continued his studies under the ablest masters.

The famous Father Basil was one of his lectors. After the General Chapter in 1863, he returned home with Father John Dominic

and Father Anthony. He had finished his studies, was a sub-deacon, but not old enough to be ordained even with the longest dispensation given by the Church. This was obtained on his return, and at the age of twenty-one years and six months, he was ordained in the Cathedral of Pittsburgh by Bishop Domenec, on September 17, 1863.

Nature had endowed Father Thomas with the talents that fitted him for the profoundest studies. He was an omnivorous reader, and study was his delight from his boyhood to within a few weeks of his death. Immediately after his ordination he was appointed lector of philosophy and continued in this office, teaching either philosophy or theology for many years. He was an ideal lector, and his students wondered at his power of communicating his ideas from the chair, which was strangely absent in the pulpit. He ever instilled sound principles of conduct into the minds of the students, and his own example was an edification to them and a source of inspiration. He was an ideal Passionist. At no period of his life was he engaged to any large extent in the active work of his sacred ministry, except in the confessional. Occasionally he conducted the spiritual exercises for seminarians and Religious Communities; but he never took part in the preaching of missions, for, while his mind was a rich storehouse of knowledge, in public he had not the gift of ready, fluent speech, and it was with difficulty that he could be induced to ascend the pulpit. But it was different when he spoke to the students from the chair. His gift was wonderful, and we often regretted that he had not the same power in the pulpit.

This, however, did not prevent him from rendering other great services to the Congregation. When not engaged in training its young men, he held some responsible office. In America, much against his will, he filled the office of Rector and that of Provincial, and he was several times elected Provincial Consultor. For a number of years he resided in the Argentine Republic, holding the offices there of Consultor and Provincial. Twice he was a member of the Council in Rome. During his last term as Consultor-General, his health began to give way, and at the end of the General Chapter in 1908, he asked to return home to the United States to pass the last few years of his life. At his own request he became a member of the newly-erected Province of the Holy Cross and resided at the novitiate, in Louisville, and there he ended his days peacefully in the Lord on February 22, 1913.

The fact that he was so often chosen to hold offices in the Order, shows the esteem in which he was held. This was due partly to his mental endowment, partly to the fact that his religious life dated back to the very beginning of the Order in America, and partly to his edifying conduct during all the years of that life. From the day he entered the Order as a boy of thirteen, until his death at the age of

FATHER BERNARD MARY SILVESTRELLI, C.P.

Another "St. Paul of the Cross," one of the Saintly Generals of the Passionists

more than three score and ten, he had one aim in life—to become a true son of St. Paul of the Cross. He had an intense love for the Order and did all in his power to promote its healthy and vigorous growth and keep up its credit with priests and people. Among all the excellent men with whom it has been blessed, it were difficult to find one who excelled Father Thomas O'Connor in fidelity to the regular observance by day and by night. Even when his health was gone and he could move only with difficulty, he insisted on being present in choir for prayer and the Divine Office. He walked before God in humility of spirit; he never sought and never desired preferment; and he was invariably kind and affable toward all with whom he came in contact at home and abroad. No word ever fell from his lips that could wound fraternal charity. It was often remarked that he resembled Pius X. He certainly was like that saintly Pontiff in simple faith and in intense hatred for all that is implied in the word "Modernism." His memory will ever be held in veneration, like that of the other good old Fathers, to whom, under God, the Passionists in America are indebted for the establishment of the Order and its present flourishing condition in the country. During his administration as Provincial of St. Paul's Province, this beloved Father visited the houses in Argentina and Chile, as they were under his jurisdiction, as well as the house in Mexico. While he was in the far South, Father Frederick Lang, the Master of Novices, a man of very holy life and great gentleness and wisdom, died after a few days illness. Father Thomas on getting word of this sad event, at once appointed Father Stephen Kealy to fill the vacancy pro tem. Father Thomas was to sail from Buenos Aires to Italy and meet his consultors in Rome for the General Chapter, and there elect the American Master of Novices. In the General Chapter held in 1883, the houses of the Mexican mission were separated from the Province of St. Paul of the Cross and transferred to the jurisdiction of the Spanish Provincial. There were affectionate regrets at this separation, on both sides of the Rio Grande, and Father Thomas O'Connor was thought to have effected it. But he assured the Fathers that he was in no way responsible for it. It was done by the General Chapter in view of the evident advantages likely to accrue to the Mexican mission by this change of jurisdiction.

Father Bernard Mary Silvestrelli was again elected General, to the great joy of the whole Congregation. He appointed Father Thomas O'Connor President of the Eleventh Provincial Chapter held in August, 1893. In this assembly Father John Baptist Baudinelli was elected Provincial. Great and manifest was the emotion of Father John, whose simplicity had not dreamed of this honor, and whose humility stood aghast at the unexpected responsibility thrust upon him. Great also was the joy of the Fathers when, yielding to their

affectionate and enthusiastic insistence, he accepted the office. Father Joseph Amrhein and Father Robert McNamara were chosen Consultors, while Father Thomas O'Connor, like Father Anthony and Father John Dominic, after filling the office of Provincial, was made Rector of the Retreat of St. Paul of the Cross, the novitiate house of the Province, which must keep in the van for all that is beautiful and holy in the traditions and observances of the Order. Father John Baptist governed like a kind father and he was greatly beloved by all his brethren. During his administration, the house in St. Paul, Kansas, was opened. At the close of the Chapter in 1893, the President announced that Father General would visit the country at an early date and the Fathers looked forward with fond anticipation to his coming amongst them. Great was their joy when word came at last in the Spring of 1896, that he had arrived in New York. This saintly man came to be known as "another St. Paul of the Cross." He was reared in luxury, a millionaire in his own right, with every attraction of the world open to him in the highest circles; but he left all to follow Christ. His health failed in the novitiate at Monte Argentaro and he was obliged for the time to give up his holy ambition to become a Passionist. He regained his health, entered the seminary, and was ordained *sub titulo patrimonii.* He reëntered the novitiate, this time at Morrovalle. There he met young Possenti, now St. Gabriel. They were companions; it was providential; as the great General was destined to introduce the process of beatification of the little Saint.

Father Bernard Mary had filled various offices in the Order and had been prepared for the highest which his great virtues and wisdom adorned. He was a man of God and died in the odor of sanctity. No wonder that his visit brought great peace and blessing to the Province of St. Paul of the Cross! "In it he found the lovely traditions established by its Founder and early Fathers" and he assured Cardinal Satolli that "the rule was kept as well in America as in the Retreat of Sts. John and Paul in Rome, and that this gave him the greatest consolation." For their comfort and encouragement, the Papal Delegate repeated to the Fathers the statement that had been made by Father General to His Eminence, Cardinal Satolli, some time after the venerable Father had made the canonical visitation of all the houses in the Province. However, Father General found it necessary to give grave warning of danger to the Passionists in America. While satisfied that the regular observance was maintained, he recognized the fact that it is very difficult to reconcile the spirit of the rules with local circumstances in America, and he warned them against the delusion that the spirit of the rules is to be sacrificed to these circumstances. "While to labor for the welfare of our neighbor is a necessary duty, it must be regulated so as to conform to the spirit

which our Holy Founder bequeathed to us in the holy rules; that is, a spirit of solitude, prayer, poverty, and mortification." "If all are careful," he said, "to preserve this spirit, they will sanctify themselves and sanctify their neighbor. Should they fail in this, God's blessing will be wanting and the consequences would be most disastrous." Father General, "therefore, recommended to all, and this most earnestly, the maintainance of this spirit, for their own welfare in particular, and the well-being of the Province and of the entire Congregation." In view of other prophetic warnings by this venerable Father, which have been verified, and his growing reputation for sanctity attested by miracles, the warning which he left us assumes great seriousness. But the blessing he left us and his prayers in heaven, will enable us to hold to what he recommended so earnestly.

He presided at the Twelfth Provincial Chapter, the first at which a General of the Order was present in America. He was like a Father in gentleness and kindness, and no wonder he is called another St. Paul of the Cross! Apart from the warning and recommendation which he gave the Fathers of the Province, he simply listened to and approved the work of the Chapter. He gracefully recognized the fact that they had been well trained by their venerable Founders and were actuated by the spirit of St. Paul of the Cross. The delicacy he revealed and the fatherly kindness in one or two rulings which he made when appealed to for a decision, touched them profoundly. But it is the way of the saints. They have the power of God. Gentleman that he was as well as saint, he offered his thanks to all for what he called "the truly affectionate reception tendered him on his visit to America." Nothing could exceed the delicacy of his appreciation of the welcome tendered him and the loyalty given him as the successor of St. Paul of the Cross.

Father John Baptist, Provincial, and his Consultors, Fathers Joseph and Robert, were reëlected. The work and the business of the Province went on smoothly with God's blessing and there was the beauty of peace in our midst. Early in 1897, Father Fidelis Kent Stone was elected Consultor-General to fill the vacancy left in the Council by the death of the beloved Father John Thomas Stephanini. The latter was First Consultor, or Vice-General; and now Father Fidelis was chosen to represent the American Passionists in the General Council till the Chapter in 1899. While the death of the former was a grief, the choice of the latter was a comfort to all. They still were to have a friend at court. Shortly before the news of his election came from Rome, Father Fidelis preached his famous sermon on "Fidelity to Grace Received," in the chapel of Harvard University, his Alma Mater. He was the second Catholic divine to speak within those walls, the first being Bishop John J. Keane, while Rector of the Catholic University. By his unfailing courtesy to his friends in

America, Father Fidelis was a great favorite as Consultor in Rome. While he was not rugged, and life in Italy was trying for him, he declined any concession from the austerity of the rule. This sustained the good record of the Americans with the Fathers in Sts. John and Paul's Retreat, who maintain the fervor of the days of St. Paul himself. Archbishop Keane, Dr. Zahm, Consultor-General of the Congregation of the Holy Cross, and Father Fidelis, came together when the honor of the Church in America was attacked under the specious charge of "Americanism," and did fine work in dispelling misconception. This led Cardinal Gibbons to say: "Father Fidelis owes it to himself and the truth to be on the right side, and I take him into my heart for it."

In the Spring of 1899, Father John Baptist, the Provincial, Father Joseph and Father Robert, the Consultors, repaired to Rome for the General Chapter. They were accompanied by Father Alphonsus Rossiter, one of the faithful missionaries and beloved Superiors, who well deserved the privilege of visiting the home and the shrine of St. Paul of the Cross, as he was most devoted to the Saint from childhood. To the joy of the whole Congregation, Father Bernard Mary Silvestrelli was reëlected General. The Fathers, by dispensation from the Pope, would keep him in office like St. Paul of the Cross, to the very end; he was so fatherly and governed so wisely. Another very popular election was that of Father John Baptist to the General Council. Everybody loved Father John, and the Fathers in Rome were delighted to keep him with them. Father General appointed him President of the Chapter in the United States, while Father Fidelis was sent to England as Visitor and President of the Chapter in that country on his way home.

Father Stephen Kealy was chosen Provincial in the American Chapter, 1899, with Father Mark Moeslein and Father Fidelis Kent Stone, as Consultors. The Congregation continued to be blessed with excellent Superiors, and the Province of St. Paul of the Cross had reason to rejoice in the choice made in the Summer of 1899. "Its golden age had set in," the Fathers said, and the years in which Father Stephen ruled its destinies were "the golden years." He was a man of God, and God blessed him and the sacred interests entrusted to his keeping. But the story of his life with its tragic ending, will be told a little farther on. During his first term in office, the foundation was made in Scranton at the invitation of Bishop Hoban. Its story will be told in the account of St. Anne's Retreat and the goodness of the Bishop of Scranton to the Passionists in America. Father John returned to Rome "to do penance for his American sins," as he pleasantly said, and there he grew in popularity with prelate and priest and Passionist. The clergy "from home" always received the most cordial welcome from Father John at Sts. John and Paul's and

they loved to visit him. With his American "audacity" and genial way he could secure any privilege in Rome for them, and he was in great demand. In 1901, Cardinal Gibbons visited Rome. His Eminence was accompanied by Father Fletcher, later Monsignor Fletcher the late beloved Rector of the Cathedral in Baltimore. The Cardinal was received with the greatest honor, to be sure, and hailed as the greatest of the Princes of the Church; but nothing pleased him more than his visits to Sts. John and Paul's and the welcome of his "old friend," Father John. "It was delightful to see the gracious Prince of the Church and Father John together in the gardens," the Fathers said. "It reminded one of the charming paintings of the great masters in the old days." Father Nicholas Ward, C.P., was then in Rome and he was Father Fletcher's companion while Father John walked with the Cardinal. They were pleasant days and left lovely memories. After a long and intimate interview that the Cardinal had with Leo XIII, Father Fletcher was presented to His Holiness. The Holy Father was well acquainted with the virtues and learning of this good priest and, *viva voce*, there and then, His Holiness gave him the title of Doctor of Divinity. At a general audience on Pentecost Sunday, a few days later, to which a number of Americans were admitted, the Pope was assisted by Cardinal Gibbons. Dr. Fletcher, Father John, and Father Nicholas were present; and when the Pope and the Cardinal passed along the line and came to Father John, Leo XIII asked: "What diocese do you come from?" "From Baltimore, Holy Father," answered Father John without a moment's hesitation. The Pope turned to the Cardinal and asked: "*Cujusnam generis sint Patres Passionisti in Statibus Fœderatis Americæ?*" "*Optimi sunt, sanctissime Pater,*" answered the Cardinal. "*Ah, bene, bene,*" rejoined His Holiness, bowing pleasantly as he looked on the genial, kindly face of Father John. The Cardinal and Dr. Fletcher afterward complimented Father John on his ready answer to the Pope, while the Fathers were deeply grateful to the Cardinal for the good word he said of them on this bright occasion. His Eminence was always their friend.

# CHAPTER XXVIII

## THE GOLDEN JUBILEE

The Golden Jubilee—Father John Baptist Presents Father General's Greetings—Cardinal Gibbons Presides—Delicate Pathos of Father John Baptist's Address.

IN THE early Summer of 1902, the Most Reverend Father General, Father Bernard Mary, sent Father John Baptist from Rome to preside at the Fourteenth Provincial Chapter and also to act as his representative at the Golden Jubilee of the Order in America and transmit to the Fathers his greeting and paternal blessing on the occasion. In 1852, the venerable Founders began their work in Pittsburgh; they transmitted to us the rule and spirit of St. Paul of the Cross, with the beautiful traditions of the Order, that won our affection to it. These Fathers enshrined themselves in our hearts; they left holy memories after them; they brought us untold blessings; they had passed away—these saintly men; only two were left of their associates, Father Guido and Father John Baptist. The latter was "the youngest of the old and the oldest of the young men." The youngest of the pioneers from Italy; yet one of us in thought and love and sympathy, "the oldest of the young" men in America. He was the connecting link between the past and present, and it was appropriate to have him with us to represent Father General on the Fiftieth Anniversary of the American Foundation—our Golden Jubilee.

When the Fathers assembled in Chapter on August 20th, the following letter from Father General was read to them:

> *"To our beloved sons in Christ of the Province of St. Paul of the Cross in the United States of America.*
>
> "GREETING AND BLESSING IN THE LORD:—
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> "This being the Fiftieth year of the establishment of our Congregation in the far-off land of America, you are commemorating this auspicious event by appropriate festivities and we justly take therein the greatest delight.
>
> "To Him from whom cometh every good and perfect gift and who has condescended to employ our insignificant services for the increase of His divine glory, we should render most heartfelt thanks for the great and many favors wherewith He has deigned to bless our Congregation in your Province. For it was His blessing that imparted success to the labors of His humble servants, and such remarkable prosperity to your Province in

temporal matters. It is this evident blessing of the past which sustains our hope and trust that the future will be such as may be expected from so happy a beginning.

"It is indeed consoling to behold among the eminent achievements of Christian piety which distinguished the young Church in America, the abundant harvest yielded by the small vineyard of St. Paul of the Cross. Indeed, it is a consoling spectacle, to see so many souls in noble contempt of earthly things, meditating day and night on divine things, and laboring only for the heavenly inheritance. Through you, beloved sons, the word of the Cross is proclaimed far and wide for the salvation of souls, to the great consolation of Holy Mother Church.

"But whilst we and you rejoice in the recollection of these happy results, we must not lose sight of those noble and saintly men through whose care and labors the Congregation has taken such deep root in the soil of America, and grown so vigorously that in its shade such a multitude of chosen souls enjoy the fruits of peace and holiness; those men, we repeat, some of whom, after their earthly course, repose in the peace of Christ; whilst others are still amongst us, edifying us by their holy lives and laboring zealously for the increase and prosperity of your Province. Emulate with one mind and heart their deep piety, their earnest endeavor to advance in virtue, and their fervent zeal for the promotion of God's glory.

"Remember, above all, St. Paul of the Cross, in whose name you glory as his privileged children. Follow closely in his footsteps; ever strive to reach that happy goal at the end of your days for which you generously embraced a rule of life so austere. You will thus prove your gratitude to God for His manifold blessings, and you will give joy to the heart of our Holy Father and Founder, for it is written: 'A wise son is the joy of his father.' *Prov.* X, 1.

"That this may be your happy lot, we, in the great love wherewith we embrace you, offer fervent prayers to God, and impart to you, all and each, our paternal blessing.

"Given at Rome from the Retreat of Sts. John and Paul, July 16, 1902.

"Bernard Mary of Jesus,
"*Superior-General.*"

This beautiful letter from Father General, made a profound impression; every word of it was weighed as coming from "a man of God," who now had direct personal knowledge of the spirit and work of the Province; who knew the record of its Founders and the example which they set for those to whom would be given the care of its destinies; he knew the American Passionists individually; he now held their love and confidence; and his words were a "golden message." They put every man at his best; they will be an inspiration forever.

The gratitude of the Fathers was deep, indeed, and they could find no words in which to express their appreciation of the message sent them. They simply vowed to be true to the trust reposed in them, and never let aught mar the work of the early Passionists that won such approval from their beloved Father. Oh, for men to continue their work, to uphold their ideals, to walk in their footsteps and to be ever true to the heritage which they left us! All this was uppermost in the hearts of the Fathers as they began their work in this Chapter in 1902. Self-effacement, and the best men before God to continue the work of the Founders, was the guiding thought and the only one in that assembly.

Father Stephen Kealy was reëlected Provincial on the first ballot, and Father Felix Ward and Father George Basel were elected Consultors. The President now impressed upon the Fathers the importance of the choice for Master of Novices, as this was next in order. The venerable Father said that "he should be a man of God, imbued with the spirit of our Blessed Founder, a keen discerner of character, with a master-hand to mold the youth of the Congregation." Father Fidelis Kent Stone was chosen for this office. When the announcement was made, the good Father said he would "be delighted to return to the novitiate, just after the twenty-fifth anniversary of his profession, and again receive the holy inspirations that won his heart to the Order and its dear old traditions and practices." The Rectors chosen in the Chapter were Fathers Michael, Mark, Justin, Charles, Stanislaus, Casimir, and Raymond. It was decided in this Chapter that, on account of the increasing amount of missionary and business correspondence a secretary be assigned to Father Provincial to attend to clerical work. This enactment has resulted in prompt and careful attention to all requests for missions from the diocesan clergy, while it leaves the Provincial free to direct and inspire the forces of the Order for its work. Progress in the Scranton foundation was reported to the Chapter, and also the appeal of the clergy of Chicago to come to that diocese. His Eminence Cardinal Gibbons, had interested himself actively in this matter just before venerable Archbishop Feehan's death, and he offered to negotiate it himself with the new Archbishop when appointed. The Chapter directed its secretary to draft a letter to His Eminence and thank him for his gracious interest in the Chicago foundation and his unfailing kindness to the Fathers in all the years past. The expression of their loyalty to him and indorsement of his stand on all the great questions affecting the Church in our country at the time, was most grateful to His Eminence.

The propriety of celebrating the Golden Jubilee was recognized by the Fathers, but the date was postponed for a few weeks till the improvements in the church of St. Paul of the Cross attached to the Re-

treat in Pittsburgh were completed. Then in this hallowed spot where the work of the Order began fifty years before, the event was commemorated with great solemnity:—The Golden Jubilee, December 28, 1902.

In preparation for this event, the church was renovated. Its simple beauty in architecture was enhanced by chaste and exquisite decorations. It was refrescoed in cream and olive tints with touches of pure gold. The plain floors of wood gave place to marble tiling in the aisles and delicate mosaic in the sanctuary. The railings of the sanctuary and side chapels are of white marble with variegated onyx, and handsome bronze gates in place of those in plainer materials, set up fifty years before. The altars in the side chapels are of exquisite marbles to harmonize with the grand altar of the Blessed Sacrament in the sanctuary. The statues on these altars of the Sacred Heart, the Immaculate Virgin Mary, St. Joseph, and St. Paul of the Cross are works of genuine art. Over the high altar is placed a Calvary group in Carrara—all wrought by Mr. Joseph Sibbel. His stations in alto-relievo, and the two scenes from the life of St. Paul of the Cross—the ecstasy before the crucifix, and the vision of the Mother of God—on the walls of the sanctuary, are masterpieces in this style of work. The organ was rebuilt and enlarged, but leaves the famous "Rose Window" over the main entrance unobstructed. The chaste beauty and sweetness of St. Paul's on that morning inspired devotion; and as the faithful knelt in the Great Presence, the words unconsciously rose to their lips: "How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord. Thy altars are my home, my King, and my God." This home "as a city built on a mountain" never seemed more attractive. Friends of the past came from afar, many for a last visit to the holy mount; they stood and listened again to the monastery bells; they were like a voice from heaven telling of all that is beautiful in our holy Faith; of events full of sweetness for them; of associations long past; their music still lingered; and with moistened eyes they recalled the hours spent there in prayer, and the holy men who spoke peace to their souls and helped them on their weary way. It was a day of reverie and prayer and withal of joy, for the event commemorated.

But the hour has come for the grand function—the Mass of Thanksgiving. The procession enters. It is stately and impressive. The acolytes in red and white and purple soutanes and snowy white surplices, with faces radiant with innocence. The youthful novices in the habit of St. Paul of the Cross, so like St. Gabriel for modesty of demeanor and holy recollection, attract attention; and the great Orders are well represented, in the holy costumes that have come down the ages; and priests of venerable and holy mien, men of renown in the Church from every part of the country; and prelates of

the Vatican, the home of Peter, in rich attire; and the bishops follow in stately lines in the beauty of costume that marks the apostolic succession, for they have the plentitude of the priesthood as the successors of the Apostles in the Church. They come in file and take their places with grace and order in the sanctuary. The venerable and beloved Bishop Phelan is there, the worthy successor of Dr. O'Connor, the first Bishop of Pittsburgh; the ministers next, in richest vestments of white and gold, precede the stately and handsome Archbishop Ryan of Philadelphia in Pontifical Vesture for the grand Mass of Thanksgiving. How grand he looks on this occasion, the High-Priest, as he enters the sanctuary to offer the Adorable Sacrifice! And there in splendid and graceful raiment is a Prince of the Church next in line with his attendants. His step is firm and elastic though he seems so frail; his face is calm and kindly in sweet repose; his eye is bright and keen and there is gentleness and strength in his whole bearing. A man of thought he is and action, too, though so ascetic. His power is felt in the councils of the Church; his wisdom and tact are genius; he has attracted the attention of the nations; he has made the Church known and loved by the world; he is acclaimed by his own people at home in the country he loves so well. The first citizen and the first Bishop in America, the friend of the Passionist Fathers, James Cardinal Gibbons! His Eminence takes the place of honor on the throne at the Gospel side, while Bishop Phelan takes that on the Epistle side, as the Archbishop takes his place at the altar. From his throne the Cardinal blesses the Calvary group over the altar and then presides as Mass begins. *"Introibo ad altare Dei,"* the Archbishop says. Never in the history of Pittsburgh was a scene more attractive and impressive witnessed than at that Golden Jubilee in the church of St. Paul of the Cross. The *Gloria in Excelsis Deo* is intoned by the Archbishop and taken up by the choir in tones of sweetest harmony. It is the key-note of the occasion, the *Gloria*, and all hearts are in unison with it. To give glory and praise and thanksgiving to God for the work begun so humbly and simply by Father Anthony and his companions fifty years before. It had grown and prospered and was blessed with a rich harvest of souls; and no wonder that Father Fidelis Kent Stone was at his best in the sermon on "St. Paul of the Cross, the Saint of the Passion!" The Church was grandly represented on that Jubilee Day, and as the August Sacrifice proceeded and the Lord Himself was present on the altar, the Cardinal and Bishops and priests and people joined with the Passionists in America in thanksgiving to Him for the blessings of fifty years. The Holy Father by rescript sent his blessing to all, with the richest privilege, a plenary indulgence to all present on the occasion. It was the last gracious act of kindness to the children of the Passion from the illustrious Leo XIII. The Cardinal and Bishop Phelan as-

sisted at Pontifical Vespers on their thrones; Bishop Haid of North Carolina was Celebrant and Father Charles Coyne of Pittsburgh preached on the Triumphs of the Cross. The illustrious guests spent the evening pleasantly with the community in the library.

The second day was Memorial Day. The Cardinal again presided, holding the place of honor as his rank required. Pontifical Mass was sung by Bishop Donahue of Wheeling, and offered for the Founders. The sermon was delivered by Father A. A. Lambing, who took for his subject "The Sons of St. Paul of the Cross in America." Bishop Shanahan of Harrisburg sang Pontifical Vespers, and Bishop Haid took for his theme, "The Religious Orders in the Church." Bishop Phelan assisted on the throne, holding the place of honor as Bishop of the diocese.

The third day was Benefactors' Day. Bishop Phelan presided, Bishop Shanahan pontificated, offering Mass for "the benefactors of the Passionists in America"; Father D. S. Phelan, editor of the *Western Watchman*, St. Louis, spoke on "The Work of the Laity in the Church." Bishop Phelan sang Pontifical Vespers; and Father John Baptist, Consultor General, made the closing address on "Motives for Gratitude." Addressing the bishops and priests present at the Golden Jubilee, he said that they represented the friends and benefactors of the Order in America. Their tokens of affection and friendship and approval on this occasion were touchingly beautiful. They came from afar wherever the Fathers had labored in the country. Prince and prelate and priest and people had shown esteem that filled the Fathers with confusion. "*Non nobis, non nobis, sed nomini tuo, da gloriam,*" was their answer. "It was God's goodness and blessing that wrought so much from so small a beginning. To Him, then, in the first place be glory, and honor, and thanksgiving, forever and ever. The mustard-seed, the tiniest of all seeds, had grown to a great tree, and in its grateful shade souls innumerable find rest and refreshment and the life of grace, for it has been watered with the Precious Blood of the Redeemer, the priceless Blood of the Son of God." Father John Baptist said he had seen its earliest growth; he had watched it to maturity; he witnessed its graceful proportions, and now he beheld its sheltering foliage and the rest and peace and security found in its grateful shade from the torrid heat and storms abroad in the desert world. His heart was full, as he turned to God on that golden day to offer Him thanks for the prosperity which He had given the Passionists in America for fifty years. To the Founders who had spent themselves in establishing the Order in this fair land of Columbia and imparting to it the spirit of St. Paul of the Cross and winning for it an honored place among the great Orders of the Church in this distant mission, he paid grateful tribute.

And to the Bishops of America, so noble and princely and illus-

trious, so helpful and gracious and kindly to the Passionists, where could he find words to express grateful appreciation to them, the Fathers of the Church? In that long line of illustrious men, from their first friend, the great Bishop O'Connor, to the benign and saintly Bishop Phelan, present with them that evening, they had received nothing but kindness and every encouragement in the achievements of fifty years. To all of them and especially to our beloved Cardinal, the Primate, and to the Metropolitan of this Province, Archbishop Ryan, the Fathers offer their grateful homage on this occasion and in the language of the Church they say to each one of them: *"Ad multos annos!"*

The clergy, the priests of America, our friends, our brothers, our own, the glory of the Church, the joy of the bishops, the shepherds of the flock! The Fathers have worked with them; they have been one with them; they know them to love them; what can they say in thanks for their friendship and goodness in the long years past? To the saintly Religious of every community who have offered their felicitations on this happy occasion, the Fathers simply say: They will hold them forever in grateful remembrance. And their friends among the laity? Their unfailing kindness for fifty years; their sacrifices to aid the Passionists in need, often at personal hardship to themselves; their beautiful and delicate tributes to make this celebration one of joy and gladness, of beauty and splendor, in the rich and lovely ceremonial of the Church, to honor Our Lord in the Real Presence, in the Holy Mass, in His Eucharistic Home, in adorning this church, placed under the patronage of St. Paul of the Cross, the Founder:—to them, and to all their friends, the Fathers offer sincerest thanks, but words fail on this Golden Occasion to express what they feel. May God love and bless them all, the absent and those present on this occasion! Day and night, the Fathers will be mindful of them and theirs, and ask God to make a fitting return for their kindness and charity, for the Passionists can never do it. The old man found expression in tears; his voice failed him. It was St. Paul of the Cross thanking those faithful friends for their goodness to his children in America for fifty years.

# CHAPTER XXIX

## PLEASANT INCIDENTS

Incidents of the Golden Jubilee—Kindness of Cardinal Gibbons—Genial Humor of Archbishop Ryan—Ode to St. Paul of the Cross—Bishop Phelan's Friendship.

THERE were incidents of the Golden Jubilee not recounted in the last chapter, that are pleasant to recall and will be interesting to the reader. Cardinal Gibbons had been invited to the Jubilee. His Eminence had never refused a request from the Passionist Fathers; but now he pleaded the pressure of work and begged to be excused. There were other requests in the way and to these he had been committed. The Rector, Father Michael, and the people of Pittsburgh, looked for his coming and said that his presence would crown the celebration of St. Paul's on the hilltop. They appealed to Father Stephen Kealy, the Provincial, to see if he could not bring the Cardinal to Pittsburgh. He requested Father Felix, then one of his Consultors, to go to Baltimore and explain the situation to His Eminence. Father Felix went to Baltimore and asked the Cardinal to come and simply preside at the grand function of the first day, as Archbishop Ryan would sing the Mass and Father Fidelis Kent Stone, would preach the formal sermon. His Eminence said: "Father Felix, I don't want to refuse you." Then he arose and walked back and forth across the room, as if in thought. Suddenly he stopped and said: "I have just mailed a letter to Bishop Donahue promising to be with him on December 10th. If I could intercept that letter and ask him to postpone his celebration till after yours, I could make both on one trip. Could you go to Wheeling?" "Yes, Your Eminence," was the answer. "Can you go to-night?" Again the answer was in the affirmative. "Then go with God's blessing," he said, "and arrange it with the Bishop." Father Felix left that night for Wheeling and arrived there as soon as the letter. The Bishop readily agreed to the Cardinal's proposal; Father Felix returned to Baltimore and reported success to the Cardinal. His Eminence then said: "I shall be happy to be with the Fathers on the occasion of their Golden Jubilee." This point settled, Father Felix called on Mr. Loree, the Vice-President of the Baltimore and Ohio Railroad and asked the courtesies of the road for the Cardinal on the journey to Pittsburgh and Wheeling. This gentleman at once took note of the dates and offered the President's car to the Cardinal for the occasion with his

compliments. Father Felix immediately informed His Eminence of the gracious act of Mr. Loree: "Then," said His Eminence, "on your way home, stop at Philadelphia and request Archbishop Ryan to come to Baltimore and we shall travel together to Pittsburgh." The train was late in arriving at Philadelphia, and Father Felix called at the Archbishop's residence just as His Grace and the clergy sat down to supper. Not having his card he asked the porter to say that Father Felix Ward, a Passionist, would like to see His Grace; but directed him not to deliver the message till the Archbishop had left the table. The porter went straight to the dining room and announced: "Father Ward, a Passionist Father, would like to see Your Grace." On hearing that "a Passionist Father," had called, the gracious Archbishop left the table, and came to the reception room. "Oh, Father Felix," he said, "I didn't know your *maiden* name," and he led the Father into the dining room. His Grace was very happy at the prospect of making the journey to Pittsburgh with his friend, the Cardinal. But later he had an urgent request to give the veil to some novices in one of the convents on the morning of December 27th, and instead of leaving for Baltimore on the evening of the 26th, he took a fast train from Philadelphia after the ceremony, and arrived in Pittsburgh at 7: 30 on the 27th, and was driven at once to the Shenley where a reception was given the Cardinal by the people of Pittsburgh.

On the evening of the 26th, the Cardinal, accompanied by Monsignor Fletcher and Father Felix, took the train for Pittsburgh. Mr. Loree assigned the best chef on the line to the President's car and ordered the most kindly attention to the Cardinal and his escort on the journey. This was pleasantly made. His Eminence rested well, and was bright and fresh as the train came into the station at Pittsburgh. Here he was met by Bishop-elect Canevin, Father Michael, the Rector, and a number of prominent gentlemen of the city, and given a cordial welcome. One of the committee, Mr. Callery, President of the Pittsburgh Electric Railroad Company, put a private car at the disposal of His Eminence while in the city. It was at the station, and the Cardinal with his escort were quickly taken to the monastery, where he was received by the Provincial, Father Stephen, and the community. In a few minutes he entered the sanctuary of St. Paul's to prepare for Mass. Later in the morning a committee of ladies came to invite His Eminence to the reception at the Shenley. These ladies, Catholic and non-Catholic, had the reception in hand, and they vied with each other to make it the handsomest social function ever held in the "Iron City." They had hearts of gold and were gentlewomen. The Cardinal received them with his usual grace and affability, and it is needless to add that they were charmed with the

welcome they had received and the interview given them. On receiving their invitation, he sent for Father Felix, and said: "Ladies, I am in the hands of my friend, Father Felix, and whatever he arranges will be pleasing to me." All knelt for the Cardinal's blessing as he retired. A reception was arranged for 8: 00 P. M., and an invitation to dine with Mr. McCook, the eminent jurist and convert to the Church, was accepted for the Cardinal at the Shenley, where this gentleman had his suite during the winter. The private car was waiting, and an early start was made down the valley and over the river, to enable the Cardinal to spend half an hour at the home of a non-Catholic where the Episcopal Bishop and other prominent people wished to be presented to His Eminence and offer him their greeting and welcome. These kindly people regarded it as the privilege of their lives, and blessed the occasion that brought him to the city.

A pleasant hour was spent with Mr. McCook, who told the story of his entering the Church. The need of a "Supreme Court," a court of last appeal in religious questions, had often appealed to him, and he admired "the Supreme Court of Rome" in the Catholic Church. This led him to study her system and see her claims. He investigated and became a Catholic. Well, the reception was announced and all approached the elevator to make the descent. The car was crowded. Somehow, the Cardinal did not fancy these elevators. Going down, the electric power gave out and the car fell three feet to the first floor. There was a sudden jolt and all were startled. Father Felix stood beside the Cardinal and in an instant had his arm about him for protection. No one was hurt; but all were pale and frightened. It took the Cardinal some time to get over the shock, but it passed away. The grand hall was lighted with candelabra and the reception was held.

Archbishop Ryan arrived in time from the train and enlivened the scene and added to the joyfulness of the occasion by his bright presence and genial humor. He and Bishop Phelan presented the people of Pittsburgh to the Cardinal. How glad they were to have the privilege of saluting Cardinal Gibbons, "A Prince of the Church and the first citizen of America!" They blessed the Passionist Fathers and hailed the "Golden Jubilee" which brought His Eminence to their city. The Cardinal afterward declared that never had he received a warmer welcome anywhere. When the event of the evening was over, Mr. Callery had the elegant car again waiting at the hotel. The Cardinal, Bishops and priests took their places, and the journey to the monastery began. The Cardinal told Archbishop Ryan of the accident on the elevator and the shock. All listened, and His Grace looked full of sympathy for his eminent friend. "Well, well," said the Archbishop, when the Cardinal ended, "it is the first time in my

life that I have heard of the fall of a Roman Cardinal." His friend was safe and he could not resist the little pleasantry—his heart was so good and guileless—the typical Celtic heart.

All the distinguished guests were made as comfortable as they could be in monastic cells. In the morning, before the solemn services began, Father Felix had occasion to take a little message from the Cardinal to the Archbishop. His Grace looked as fresh as the daisies in his native heath at the Rock of Cashel. "How did Your Grace rest in this little cell?" queried the intruder. "Like a good monk," came the answer. "But I heard you moaning during the night, Archbishop," said Bishop Shanahan, who was present and who had occupied the adjoining room. "Ah, yes," said His Grace with a merry twinkle. "I was moaning over the shortcomings of my suffragans." The Archbishop's genial humor was irrepressible. But his stateliness and reverence and devotion at the altar were as charming. How grand he was in Pontifical vesture, and in the pulpit—the Prince of the orators!

In the preceding Chapter, if not made too long, the following ode by Father Edmund Hill, C.P.—"Father Edmund of the Heart of Mary"—and the smaller one of greeting and no less beauty, would have been introduced:

### Ode to St. Paul of the Cross

*On the occasion of our Golden Jubilee,* 1902

DEAR SAINT, the glory of thy faithful sons,
Many thy prayers for erring England's weal:
And like the fiery spark that swiftly runs
Among dry leaves, then bursts into a blaze,
Enkindling all the forest—such thy zeal
Of intercession in thy mortal days.
What marvel, then, if now, enthroned on high,
Thy blessed spirit loves our Western sky,
Its charity extends o'er Atlas' sea
And smiles upon a Province named for Thee?

I ween thou dreamdst not, while here below,
Of realms so far, yet destined to be thine.
What tho' thy soul the Master deigned to show
Prophetic vision of the fruitful years
Should crown thy children's toil
On Albion's stubborn soil—
The reaping of the grain, and pressing of the wine,
Yea, this was cause for happy tears.
But deeper joy awaited thee above,—

To look upon and bless these wider fields,
Where ready faith a richer harvest yields
To hope and patient love.

Hail to the valiant three,
Who, like Columbus, set their faces tow'rd the sea
With holy daring—unappall'd
By thought of alien shore and unknown tongue
Or talk of dubious quest!
Heroes now most lovingly recalled
On this our Golden Jubilee.
They passed thro' long, long striving to their rest,
And reign, dear Saint, with thee.
And those that followed from thy own fair land—
Ah, death hath broken, too, that chosen band!
Yet hail we the departed with the living,
That Heav'n may join us in our glad thanksgiving.

We hymn on this sweet Jubilee
Two score and ten of crow'd laborious years,
The planted seed that struggled tow'rd the light
Now blooms a stately tree—
With spreading bows that smile at idle fears
Of tempest or of blight.
To Christ our Lord we give the primal glory;
Forgetting not our Lady's meed of praise.
Saint Michael, too, so potent to defend,
And good St. Joseph, ever constant friend,
Have each high honor in the wondrous story.
But song of filial pride our voices raise,
Our own St. Paul, to thee,
While this thy province keeps her Golden Jubilee.

(*Edmund of the Heart of Mary, Passionist*)

"Greeting"

Sisters of Charity of St. Augustine, Ohio.

From Rome you came—a chosen band,
Fearless Anthony leading,
To Columbia—a far-off land,
The cause of mercy pleading.

Not to increase a worldly store—
To uphold a nation's fame;
But of the Christ to spread the love,
To announce His Holy Name,
To preach the Savior Crucified
With ardor never dimmed by fear.
To make our love more deified—
Thus did you, e'en to fiftieth year.

Sons of Paul! *Ad Multos Annos!*
We join you with our songs of joy
Ringing out our glad Hosannas,
To the Lord and God on high;
At the Crucifix humbly pleading,
Praying to the Stainless One,
Asking, begging, interceding
The "Crucified" to lead you on.

The Provincial, Father Stephen Kealy, and the Rector of St. Paul's Retreat, Father Michael Klinzing, will ever be held in grateful remembrance by the Passionists in America, for their noble and tactful management and the success of the "Golden Jubilee." And Father John Baptist's presence and genial manners gave the happiest illustration of the gentle courtesy and genial hospitality of the Founders and their associates. Father John shed brightness and welcome about him and made the guests of the occasion feel how they honored the Passionists by their presence. The spirit of the celebration gave genuine pleasure to all who took part in it, and cemented their friendship for the Order.

After Pittsburgh, St. Louis had the largest representation of the clergy present at the Jubilee. Fathers Phelan, Tallon, Fenlon, and Tobyn, great friends and benefactors, made the long journey from St. Louis. They were noble priests, and their presence was most gratifying to the Fathers. Among the priests of Pittsburgh who gave evidence of beautiful friendship on this occasion, and who took part in the ceremony, were the present Bishop, the Right Reverend John Boyle, the late Bishop, now Archbishop Canevin, Father F. Kittell of Loretto, who has seen the Golden Jubilee of his priesthood, and Father Daniel Devlin, of the good old family so devoted to the Passionists from the beginning. But of all the good friends there, Bishop Phelan was the dearest. He entered into the spirit of the occasion to make the Fathers and their distinguished guests happy during those days. His genial and kindly presence, his affability and goodness were delightful. He should have been a Passionist himself, he said, but the Founders wouldn't "take" him. We have seen why they wouldn't "take" him from the Diocese of their friend and father—Bishop O'Connor. Perhaps those saintly men had prophetic anticipation of his future career.

Bishop Phelan was born in Ballyragget County, Kilkenny, Ireland. He was the eldest of nine children, four of whom were given to the Church, two priests and two nuns. The family was "well-to-do," and Richard's elementary education was received at home from private tutors. He was then sent to St. Kieran's College for his classical course and it was here he heard the appeal of Bishop O'Connor for his new diocese in America. He was the youngest of six who answered the appeal; but was put in charge of the band by the Bishop, and

they sailed from Liverpool on December 3, 1849. He remained at the diocesan seminary in Pittsburgh till it closed in 1851 on account of the cholera.

He then went to St. Mary's, Baltimore, and remained till he had received deacon's Orders. He was ordained by Bishop O'Connor in the Cathedral of Pittsburgh on May 4, 1854. His first charge was at Cameron, Indiana County. The story of his heroism during the cholera in 1855, and the rivalry between himself and Father Anthony for the post of danger, has already been told. He did noble work in the diocese and in time became Vicar-General.

In one of his visits to his native place, his attention was attracted to a young relative who served his Mass. He had everything to recommend him for the priesthood, and Father Phelan suggested that he come to America and prepare for the seminary. While at college in Pittsburgh he was wont to call on the Vicar-General. On one of these occasions Father Phelan spoke of the Passionists: "I have always admired the Order"; he said, "it is one of the best in the Church and I have always loved it. I have ever held the founders in America, Fathers Anthony and Dominic, in the greatest veneration. They were men of God." And here Father Phelan suggested the Passionists to his young friend. The latter thought over it and decided to enter the Order. Everything was arranged for him by Father Phelan, and he entered the novitiate. When the young novice made his vows, Father Phelan was present. He now watched the career of the young Passionist and used to inquire about his progress. Meanwhile, Father Phelan became Bishop of Pittsburgh, and when the time came, he offered to ordain his young friend. Bishop Phelan came to St. Michael's, West Hoboken, New Jersey, and on May 25, 1888, he ordained four young men, his relative, Father Albert Phelan, Father Basil Malone, Father Gabriel Fromm, and Father Matthew Miller. The good Bishop said: "The Passionists wouldn't take me. Now I have a substitute in the Order. I have a line on St. Paul of the Cross and can hold his patronage." Father Albert Phelan is his substitute in the Order. The friendship of Bishop Phelan for the Order is one of the most beautiful on record, and this fact is recounted to show it. Father Albert will kindly permit it.

Monsignor Phelan was a great Bishop. Noble, generous, wise and practical, with unbounded charity for the poor. The diocese prospered under his administration. He sold the old Cathedral and planned a new one; the finest perhaps in the country in decorated Gothic style. It is worthy of the great See and of its illustrious Bishop. Father Fidelis Kent Stone, C.P., preached the sermon at the dedication. The Bishop chose as co-adjutor, the saintly Bishop Canevin; and toward the end lived in St. Paul's Orphan Asylum at Idlewood, near Pittsburgh, one of his great works and the one nearest his heart.

It is in charge of the Sisters of Mercy, and by a happy coincidence one of his own sisters was stationed there. Three of his nieces are in the Order; one in charge of St. Xavier Academy, at Beatty, Pennsylvania, another, of the asylum at Idlewood; while the youngest is doing good work in the schools of the diocese. Surrounded by these Sisters and the little orphan children and aided by their prayers, good Bishop Phelan passed from earth to heaven on December 20, 1904.

# CHAPTER XXX

## THE SAINTLY PROVINCIAL

Tragic Death of Father Stephen Kealy, the saintly Provincial—Passionist Nuns in America—Other Foundations—Father Paul Joseph Nussbaum, Bishop of Corpus Christi.

ON Sunday, July 17, 1904, the Province was cast into mourning by the sudden death of its beloved Provincial, Father Stephen Kealy. The end came with startling and tragic effect, and the whole country was impressed with its story and lesson. Father Stephen had been failing for a year, but few knew it, as he never complained and could not be prevailed on to rest. His first assistant, Father Felix, and his secretary, Father Alfred, knew the truth, as he became more confiding with them and sought their aid in his work. He had spent a few weeks at St. Mary's Retreat at Dunkirk, where he received the gentlest care from the Rector, Father Mark. There he had two alarming attacks of heart failure, and the prompt attention of the Rector saved him. He returned to St. Michael's Retreat, West Hoboken, on the morning of the 15th and seemed brighter than usual, though from the directions given his secretary and confidences to his first assistant, it was seen that he had a premonition of the end. On Sunday he said the six o'clock Mass for the congregation and preached a short sermon after the Gospel. It was the eighth Sunday after Pentecost, on which is recounted the story of the unjust steward, by St. Luke. He took for his text the words: "Render an account of thy stewardship, for now thou can'st be steward no longer." Few in his audience realized that his own sudden call was to be a striking illustration of the lesson which he conveyed to them to be ready for the accounting at the summons of the Master. He spoke more earnestly than usual and returned to the altar to continue Mass. The effort in the pulpit had been too much for him and at Communion he felt ill. He sent an acolyte to summon one of the Fathers in the vestry to his assistance. Father Bertrand hurried to the altar and Father Stephen requested him to give Communion to the faithful, as he was unable to do so himself. Father Stephen remained at the altar in deep recollection with his head bowed in thanksgiving. On returning to the altar, Father Bertrand saw that the Provincial was very ill. "Take me away," he whispered. "I cannot finish Mass. I am dying." But he reverently knelt as Father Bertrand placed the Blessed Sacrament in

the Tabernacle. The dying priest was assisted to the vestry, the sacred vestments were quickly removed and he was borne to one of the guest rooms in the hall nearby. His secretary was with him in a moment and asked if he wished to see his confessor, and Father Philip was summoned. Father Stephen had confessed the morning before to Father James, just after his first assistant had been to this favorite confessor; but now again in deepest humility he confessed and received absolution. The doctor had been summoned and hurried to the room. "If I have four minutes I can save him," he said, as he administered the most powerful restorative. But the heart that loved God and his Blessed Mother so well was past reviving. It stopped and again beat slowly. The holy priest murmured: "Immaculate Heart of Mary give me a pure heart; that is all I want." It was his constant prayer to Mary Immaculate; it was his last prayer. As he uttered the words, his heart stopped beating again; it was the end!

Close to his heart was found a relic of St. Stephen with a tiny scroll on which was written in his own hand: "I love God most intensely; I hate sin most absolutely." It was a summary of his life and his life's prayer. Unconsciously his hand was seen over his heart and his lips moved in prayer when he thought he was unobserved, and the silent prayer, "I love God most intensely; I hate sin most absolutely," was recorded in heaven. Deep sorrow fell on the Passionists in America. They had lost one of the holiest and best Superiors they ever had, and as the years roll on, they realize the greatness of that loss, as his firmness and wisdom and guiding hand were never more needed than in the years that have followed that sad morning in July, 1904. Never was priest or prelate shown greater reverence by the public. The secular press stopped its story of pleasure and crime and sensation to recount the tragic death of this saintly Passionist and the lessons of his life. Father Stephen's last sermon and last prayer created a profound sensation and were told by the press of the country, and men were led to serious thought of God and eternity. Throngs of people came to see and kneel by the remains; prelates and priests and people sent tender condolence from far and near, for all seemed to realize the loss sustained by the Fathers in the passing of Father Stephen Kealy. Bishop O'Connor of Newark, sang Pontifical Mass of Requiem; Father Southwell, the Superior of the Carmelites, a friend and classmate, preached the sermon; and Bishop Cusack of New York gave the last blessing at the grave. Father Stephen's remains were the first to rest in the little plot on the grounds at St. Michael's under the Celtic Cross, and his brethren hold his memory in benediction.

Father Felix succeeded Father Stephen in office with Father George as First Consultor and Father Robert, of missionary fame, as Second Consultor. The affairs of the Province went on as usual with God's

blessing. The new Provincial had the confidence of Father Stephen. For a year before his death, as his health began to fail, Father Stephen left much of the work of his office to his first assistant, and now he continued to rule on the same lines as his saintly predecessor. In many a heart-to-heart talk, the future had been discussed; the problems that confronted the Order in America; its dangers and prospects; —all had been considered. The demands for work were ever increasing, and the need of meeting them without weakening the regular observance was of the utmost importance. This observance in choir keeps the Passionist at his prayers and secures the blend of work and prayer, handed down by St. Paul of the Cross to secure God's blessing, and efficiency in the missionary field. This tradition had been transmitted to us by our Founders in America and they insisted that it was necessary for upholding the spirit of the Congregation in our country; nay, vital, because of the strenuous life we lead. The need of stronger communities was felt for safety. For the years spent in the country, the Province should have had a larger membership. This conviction prompted Father Stephen's letter to the Fathers requesting them to cultivate vocations; for while they come from God, He depends on our industry to secure and cultivate them. Father Stephen declared that our missionaries, each one, by securing a good candidate for the Order, would do it a vast service and further its great work of promoting a grateful memory of Our Lord's Passion in the hearts of the faithful. The Fathers responded nobly to this appeal. They were generously aided by the diocesan clergy, and new candidates from the best families, with every promising disposition, were secured. This good turn now required the first attention of the Provincial, and very soon the Preparatory Seminary at St. Mary's, Dunkirk, was ready to accommodate four times its former number. The boys were required to take the Regents' Examinations in all subjects during their collegiate course, and there was the highest attainment in study. The professors and students were at their best. When the Fathers reported the success of the preparatory college at the General Chapter held in Rome in 1905, it was held up as a model for the entire Order.

On hearing of the prosperous condition of the Province of St. Paul of the Cross, the Americans were asked in this Chapter by the Fathers, if a division of the Province had yet been considered. The Provincial answered that a division of the Province would not be advisable till the work on the new Retreats at Louisville and Chicago was finished and paid for. Then an equable division could be made. At the next General Chapter, the question might be considered and a decision given. The Most Reverend Father General, Bernard Mary Silvestrelli, directed that the Fifteenth Provincial Chapter in America be opened on August 30, 1905, in the Retreat of St. Paul of the Cross, and he ap-

pointed Father Fidelis Kent Stone, to act for him as President; and Father Felix sent the letter of convocation from the Retreat of Sts. John and Paul, Rome. It was dated May 8, 1905, and read:

"The saddest hour of our life in the Congregation, was that in which we stood by the bier of our late beloved and saintly Provincial, Father Stephen of Holy Mary. We had lost a true friend and one of the most efficient Superiors our Province ever had. The whole country was at once shocked and edified by the tragic circumstances of his holy death, and from far and near came messages of condolence in our bereavement. The burden that he laid down was suddenly thrust upon us, and the sacred interests of the highest office in the Province were, without a moment's warning, committed to our care. We shrank from the grave responsibilities of this office then, and now with a sense of relief, we look to the coming Chapter for the election of one in every way qualified to fill it.

"Our Province in fifty years had made great advances. It has been blessed beyond anything that could have been anticipated by its saintly Founder. We have ten Retreats, averaging one for every five years of its existence, and they are all in a most prosperous condition. We have loyal and fervent religious in all these Retreats. Our missions are very successful and our work acceptable to bishops, priests, and people, and never have we had so many applicants for admission to our alumniate and novitiate. By wise enactment, every prudent safeguard has been thrown about our brethren while abroad, and at home the utmost fidelity to the regular observance has been secured. The traditions of our Province have crystallized, and its customs have taken definite shape. So true is all this, that our Most Reverend Father General, Bernard Mary of Jesus, assured us on our arrival here in the Eternal City, that he received more edification and consolation from our Province than from any other in the Congregation.

"What we need now is not new legislation, but wise and strong Superiors to rule. This need has never been so great before. The head of the Province must be a man of God who will guide us with a firm yet gentle hand—who will give inspiration to the vast power for good which we wield in the Church, who will uphold the regular observance and the spirit of the rule *verbo et opere*, who will win and rule men at the same time, who will, in a word, give us wise and strong government. This is what we need to-day, and it is scarcely necessary to add that the other Superiors should possess the same qualifications. They all should be guided by the experience and wisdom of the last fifty years.

"The next few years will be of vital importance to our Province, as in this period we must strengthen the points that have been made for regular discipline. For fifty years we have been accommodating ourselves to our work and surroundings in America,

while trying to safeguard our rule and the spirit of the Congregation. In this we have, with God's blessing, succeeded. But there is a limit to concession; there is a limit to progress in given lines; there is a point at which progress becomes retrogression, and we are now nearing this point—we are approaching the danger line. Hence, the momentous responsibility of the next Provincial Chapter.

"The future of our Province will in a great measure depend on its action. If the Superiors chosen in it be strong and safe men, all will be well; if, on the contrary, they be weak and incompetent, the rule will be sacrificed and the spirit of the Congregation in our Province will suffer very seriously. Hence the need of humble and earnest supplication to the Father of Lights for the happy issue of this Chapter."

In this Chapter Father Fidelis was elected Provincial, with Father Justin and Father George, Consultors. Father Clement Lee was chosen Master of Novices, and the Rectors were Fathers Charles, Alphonsus, Bertrand, Felix, Jerome, Dennis, Casimir, and Albert. Father Fidelis suggested that the need of the division of the Province was increasingly apparent. The retiring Provincial stated what his position was on this question when it came up in Rome. However, he would not dissent if the Fathers agreed to submit it again to Father General and his Council. A division between the East and West was proposed: the Eastern Province, that of St. Paul of the Cross, to comprise the Retreats of St. Paul of the Cross, Pittsburgh, Pennsylvania, St. Mary's, Dunkirk, New York, St. Michael's, West Hoboken, New Jersey, St. Joseph's, Baltimore, Maryland, and St. Anne's, Scranton, Pennsylvania; the Western, to be known as the Province of the Holy Cross, to comprise the Retreats of the Holy Cross, Cincinnati, Ohio, the Sacred Heart, Louisville, Kentucky, Our Lady of Good Counsel, St. Louis, Missouri, St. Francis Jerome, St. Paul, Kansas, and the Immaculate Conception, Chicago, Illinois. The reasons for the division were: The Great West with its immense population and vast territory; the long distances for business and missionary work; greater efficiency, home rule and closer supervision from its center in the West. The reasons against the division at the time were: It would leave the new Province financially weak; it would sever the ties which bound it to the home of the Founders in the East; it would interrupt, if not cut off, the current of tradition which had endeared the Congregation to all; facilities for traveling and intercommunication shortened the long distances; greater efficiency on missions and continuance of the bond of union that held the Fathers in accord. Postponement simply meant division without wrenches, and weakening existing bonds. But the division was made. It came with a wrench, and it took time for readjustment and "healing." But at present all approve

of it. The new Province was created July 29, 1906, with Father Charles Lang as Provincial, and Fathers Philip Birk and Dennis Callagee, as Consultors. In the Provincial Chapter held in 1908, in the Eastern Province, it was found necessary to aid the West, and with the approval of the Holy See, it was decided to tax the Retreats in the East not too heavily in debt, to aid the West in meeting the debts incurred before the division. It was also decided to send some of the most efficient missionaries in the East to work in the West. A spirit of fraternal union between the two Provinces was thus fostered, and all became reconciled to the division. The West had its difficulties with vast opportunities, and it required men with the spirit of St. Paul of the Cross and our Founders to meet them, and the Lord provided these good men. Nay, the spirit of the new Province seems identical with that of the old in its first freshness and beauty as we knew it in the earlier days when nothing seemed more attractive in the Orders of the Church and it won our love and devoted attachment. The Province of the Holy Cross! Long may it live with God's blessing and extend its usefulness in the Church and in work for the Congregation!

A more popular achievement of Father Fidelis was the foundation of St. Gabriel's Retreat at Brighton, Boston, Massachusetts. This foundation became very dear to Cardinal O'Connell, the Archbishop. Through his fostering care, it has become one of the most successful in the country, and it has led the way in doing for New England what Sts. John and Paul's does for Rome and its Provinces. It has not only become a great missionary center, but as a house of retreats, has attracted the attention of the country and given a stimulus to this line of work. The Cardinal admired the quiet, silent work of Sts. John and Paul's in Rome, and he has reproduced it as St. Gabriel's in Boston. In the story of St. Gabriel's, this work will be referred to in some detail. This house of retreat on the hill at Brighton, is not unlike that on the Cœlian Hill in Rome, so near, yet so far from the world, in its seclusion and the spirit that reigns in it. The names of Cardinal O'Connell and Father Fidelis Kent Stone will be remembered there and held in benediction while the Order exists.

At the General Chapter held in May, 1908, Father Joseph Amrhein was elected Second General Consultor and was delegated by Father General to preside at the American Chapters, East and West, held in August and September. Father Stanislaus was chosen Provincial in the Eastern Province, with Father Paul Joseph Nussbaum and Father Albert Phelan, as Consultors. Father Jerome Reutermann was chosen Provincial of the Western Province, with Father Alfred Cagney and Father Michael Klinzing as Consultors. To Father Stanislaus is due the credit of introducing the Passionist Nuns, the contemplative Order founded by St. Paul of the Cross, into the country. Their rule is austere and their life given to prayer—these daughters of the Pas-

sion—and they will bring a great blessing on the missionary labors of the Fathers, and indeed on the country. They live with Our Lady at the foot of the Cross and day and night ask mercy for sinners through the atonement of the Passion. During this term also, the Fathers were invited into the Diocese of Brooklyn by the late Bishop McDonnell, and took charge of "Our Lady of the Isle" on Shelter Island, and there established a temporary home, at some distance from the church, on a secluded bay. It meets a great need. It is not only a place for prayer and recollection, but one of rest as well, after the fatigue of the missionary field. It is "by-the-sea," yet remote from summer resorts, and its aloofness invites to contemplation. Were it on a hill, it could be compared to Monte Argentaro. The church is one of the prettiest at the seaside, and the grounds at the cottage and "bungalow" are of rare natural beauty. The present General, the Most Reverend Silvio Di Vezza, at his recent visit, was charmed with it.

At the Chapters in the Autumn of 1911, the Most Reverend Father Jeremia Angelucci presided. The Fathers East and West were most anxious to have Father General come himself to visit the Provinces. He is the successor of St. Paul of the Cross, and his presence would bring peace and blessing. They recalled the visit of the beloved and venerable Father Bernard Mary Silvestrelli and the blessing his visit brought them. Their desire was made known to the Holy Father, Pius X. His Holiness was keenly interested in the work of the Order in America. Indeed, he had shown the greatest paternal kindness toward the whole Congregation, but he was especially gracious toward the Americans on all occasions, and now he acceded to their request. He conveyed to Father General that the Holy See would be pleased to have him visit the American Provinces himself and preside at the Chapters. The Fathers in Italy like to have Father General always near them. They do not want him to be absent from Rome for any length of time. This sentiment has led the Generals to send a delegate to the distant Provinces. Now Father General was only too happy to accede to the wishes of the Holy Father, to the great joy of the American Provinces. In the East, Father Stanislaus was reëlected Provincial, with Father Justin and Father Paul Joseph, Consultors. In the West, Father Jerome was reëlected, with Father Alfred and Father Isidore Dwyer as Consultors. After the Chapters, Father General went to Mexico, and later on came north to visit the American Provinces. The canonical visitation concluded, Father General returned to Rome.

Pius X gave another evidence of his paternal regard for the Fathers in America in giving them representation in the hierarchy. On April 2, 1913, a cable message from Rome announced the appointment of Father Paul Joseph Nussbaum to the new See of Corpus Christi, as its

first Bishop. It was glad news for the Passionists and their friends in America. The Bishop-elect was giving a mission at St. Matthew's Church in Brooklyn, at the time, and no one was more surprised than he at the news. Messages of approval and congratulation came from every quarter. The *Western Watchman*, of St. Louis, said: "It takes a missionary Priest to make a missionary Bishop." Monsignor Bonzano, the Papal Delegate, expressed great joy at this appointment and the Bishop-elect requested His Excellency to be the consecrating Prelate, and he graciously consented. Bishops O'Connor of Newark, and McDonnell of Brooklyn, were the assistant Bishops. The ceremony took place on May 20, 1913. Great was the concourse of the clergy and people, and the splendor and dignity of the ceremonial were acclaimed the greatest ever witnessed at St. Michael's, West Hoboken. The glorious basilica seemed built for this function. Bishop Nussbaum was the first Passionist in America raised to episcopal rank. The new Bishop was received with great joy and the kindliest welcome in Corpus Christi. His address in the Cathedral won the hearts of all, clergy and people. There were many present whose mother tongue was Spanish, and great was their joy to hear their own language come with so much ease and grace from the Bishop when he addressed them after having spoken in English. The Bishop worked well and nobly from 1913 to 1920, against great odds during the war period and two catastrophies that fell on his people. A tropical hurricane hit Corpus Christi in August, 1916, and did great damage with a loss of fourteen lives. The Church of St. Boniface was destroyed, and the convent of the Incarnate Word badly damaged. Again, in September, 1919, a fearful hurricane struck the city and left it a mass of ruins. Whole sections of the city were wiped out and hundreds of lives lost. Homes were destroyed and thousands made homeless. All they had was carried away by wind and wave. The Bishop had the unusual privilege of reading the account of his own death in the daily press. But he was spared to help his poor people, and he labored on for them. He found chaos and he created a well-organized diocese, and left it in good financial condition. During this period of organization he was assisted by some of the Fathers from Provinces of his Order in America. They labored devotedly in the diocese with the good Oblate Fathers, as the diocesan clergy were few.

In 1918, the Bishop was caught in a railroad accident. There was a head-on collision, and the cars were telescoped. The Bishop was at the moment preparing to leave the train. The car turned on end and he was up in the air. The steam was scalding and he leaped through the window. He saved his life, but was badly injured. When he left the hospital and resumed his work, he found traveling over his vast diocese in Texas very difficult. He was often in pain, but he worked on for two years in spite of the hardship it entailed. In 1920,

he went to Rome for the Canonization of St. Gabriel and his visit *ad limina*. The Sacred Congregation was pleased with his report, and the Holy Father commended his work in Corpus Christi. Yet, to the surprise of all, he resigned his See. On hearing the circumstances of the case, Benedict XV named him Bishop of Gerasa, told him to return to his former home, regain his health, and await appointment to another See. Meanwhile, he was to govern the See of Corpus Christi through his Vicar-General, Father Timothy Fitzpatrick, C.P. This he did for a year, till Bishop Ledvina was appointed his successor in Texas. The new Bishop found Corpus Christi a well-organized diocese in safe financial condition, and in words of approval he referred to the great work of Bishop Nussbaum. The following letter of Father Timothy Fitzpatrick will be found interesting.

"SCRANTON, PENNSYLVANIA,
"November 30, 1921.

"REVEREND AND DEAR FATHER FELIX:—

"Yours of the 29th instant received. Am very much pleased to comply with your request to give you the tribute which Bishop Ledvina paid to Bishop Paul Nussbaum. Bishop E. D. Ledvina spoke in the highest terms of Bishop Paul's work in Corpus Christi. However, I do not like to trust to my memory in repeating the many nice things which Bishop Ledvina said about Bishop Paul, and so I will confine myself to two extracts taken from letters written me by Bishop Ledvina. The first was written before he was made a Bishop—when he heard that Bishop Nussbaum had resigned—and the second was written one month after his elevation to be Bishop of Corpus Christi.

"1st. 'I cling to the opinion that the appointment of Bishop Nussbaum and the splendid work done by the Passionist Fathers during his administration, were providential. You see, I happen to be familiar with a number of things in that diocese, having traveled in it a number of times during the past ten years, and coming in contact with different persons. Bishop Nussbaum will leave to his successor a smoother path. He removed a number of thorn bushes and standing obstacles. The new man, when he is being congratulated on the appointment, will have good reason to look back and feel grateful for what Bishop Nussbaum has done.' This was written April 30, 1920.

"2nd. 'I regret exceedingly that Bishop Nussbaum cannot be present, for reasons that he gave me. I would have been pleased to have him present, but I can appreciate his position and his reasons, and I hope that I may later have an opportunity to see him, and orally tell him how deeply I appreciate what he did for Corpus Christi during his administration. When I read the Prospectus or the synodal status of the Corpus Christi diocese, I realized what he did to get things into normal state; and I can see that much of the progress that was made in the diocese is

traceable to the solicitude that he showed, and the zeal that he displayed. I feel that I am going to Corpus Christi to simply continue the good work that was started and pursued by Bishop Nussbaum.' This was written May 27, 1921. Bishop Ledvina expresses his regrets that Bishop Nussbaum would not be present at his consecration.

"Yours sincerely,
"Father Timothy, C.P."

The Bishop's health is now restored. He is still in his prime, and though he has passed through hurricane and wreck and storm and read the notice of his own death, he does not seem any worse for wear. He has mellowed to ripeness with that unusual experience. His best years are yet to come and his friends still say to Bishop Nussbaum: "*Ad multos annos!*"

Pius XI, on November 14, 1922, transferred Bishop Nussbaum from the titular See of Gerasa to the See of Marquette, Michigan.

# CHAPTER XXXI

## A STRANGE PROPHECY

Sudden Death of Father Joseph in Rome—A Strange Prophecy—The New General—The Great War—The Passionists Respond to the Appeal of the Bishops —Our Chaplains.

THE Electors from the two American Provinces were summoned to Rome for the Thirtieth Chapter of the Order, which opened in May, 1914. The Fathers sailed on the SS. *Hamburg* from New York—Fathers Stanislaus, Justin, and Norbert from the East; Fathers Jerome, Alfred, and Isidore from the West. Father Herbert McDevitt, the Provincial's Secretary in the East, accompanied the Electors. On arriving in the Eternal City, they were met by Father Joseph Amrhein at the station. He seemed bright and well as he greeted and accompanied them to the carriages waiting at the grand entrance. But he was thoughtful and silent as they drove to Sts. John and Paul's. Father General and the members of his council came to the large reception room to welcome the American Fathers to Rome. They were led by Father General to the guests' dining room and there Father Joseph left them and retired. Half an hour later he was found unconscious and taken to the infirmary. The doctor was summoned, but Father Joseph was past relief. He died that night without regaining consciousness. It was a great shock to all the Fathers; but distressingly sad for the Americans. Its suddenness was awful. Still, they cherished the hope that Father Joseph was not unprepared and that he met with a merciful judgment. Never were they more serious in all their lives, and never more inclined to ask for God's tender mercies. A prophecy made by Father Bernard Mary Silvestrelli, who presided at the General Chapter six years before, was now recalled, and it added to the somberness of the occasion. When the four Consultors-General were elected, Father Bernard Mary said: "Not one of them will enter the next Chapter." The prophecy was verified. Father Peter Paul Moreschini, the First Consultor, was made Archbishop of Camerino; Fathers Germanus and John had passed to their reward, and now on the very eve of the Chapter, Father Joseph followed them. But a short time before, on Easter Sunday, Father Joseph pleasantly referred to the prophecy, but he added in a more serious vein: "Of course, there is time yet; it may happen." It did happen, and it brought home to the minds of all the warning of Our

Lord: "Watch ye therefore, because you know not the day nor the hour." They were never more disposed to take up the work before them in simplicity and uprightness of heart.

The Fathers were consoled and reassured by the election of Father Silvio Di Vezza, as General. He is a man of beautiful heart and vast experience. He had spent many years in France and Belgium since he left Italy. He had been Provincial of the Franco-Belgian Province, and subsequently of the French Province after the creation of the one in Belgium. The members of his council, too, were well chosen, Fathers Salvatore, Luigi, Tiburytio, and Ildefonso. The last named resigned, and Father Hilary Mara of the English Province was chosen in his stead. The Procurator-General, Father Stanislaus, and the Secretary-General, Father Leone, were also exceptionally fine men. Father Luigi Besi is one of the most accomplished priests in Rome—a classmate of the late Holy Father, Benedict XV, and of Cardinal Gasparri. Father Hilary is a man of great loveliness of character and sound judgment as well as one of the most eloquent priests in England and Ireland. These men were needed for the troublous times ahead, and seemed to have been chosen to advance the canonization of St. Gabriel. Very soon a sense of security was felt throughout the whole Congregation. Its government was in the hands of men who were the choice of Heaven. Its "Curia" in Rome was the best. It would meet the tests and trials of the dreadful war that would deluge the world in blood and destruction, and would inaugurate the happiest event in the history of the Congregation since the canonization of its Founder, St. Paul of the Cross, the canonization of one of its little students, St. Gabriel of the Sorrowful Virgin, who simply kept the rule.

The new General appointed Father Philip Coughlin, Provincial of St. Joseph's Province in Great Britain and Ireland, President of the Chapters in America. These Chapters were held in August and September, 1914. Father Clement Lee was chosen Provincial in the East, with Fathers Stanislaus Grennan and Valentine Lehnerd, Consultors. Father Alfred Cagney was chosen Provincial in the West, with Fathers Jerome Reuttermann and Xavier Sutton, Consultors. The great war cloud had burst over Europe in fury, in spite of the efforts of the saintly and beloved Pontiff, Pius X, to avert that dreadful calamity. It broke the heart of the saint and seer—the great White Shepherd, the Father of the Faithful. The Church was in grief. The world was appalled; frenzy gripped the nations. Hate and fury had complete sway. Laws, human and divine, were scorned; decency and humanity gave way to brutal savagery. Whatever the *occasion* of it, commercial greed and commercial rivalry caused the war. A few men in the cabinets and chancelleries and ministries of Europe were responsible for it. The blood of millions is on their heads, and the de-

FATHER SILVIO DI VEZZA, C.P.

Present Superior General of the Passionists

struction of what centuries built up, is written to their debit in the accounting of Heaven. A commission sent by the United States to investigate conditions in Europe found "England exhausted, France fighting heroically but bleeding to death, the Allies beaten, and, if the United States did not send men and munitions, their cause was lost." And they added: "If half a dozen men in the cabinets and chancelleries and ministries of Europe were taken to the nearest lamp-post and hanged, there would be peace in three days." The great Bishop Dwyer of Limerick said that a few men of sense in three hours could have adjusted the differences that brought on the war. So that a few men wantonly and airily plunged the world into war. The governments had apostatized from Christianity, and become worse than Pagan. They would not heed the voice of the Father of Christendom, and their punishment followed.

The late illustrious Pontiff, Benedict XV, was the choice of the Holy Ghost to rule the Church and counsel peace. The Vicar of Christ, the Prince of Peace, he strove to keep the United States out of the conflict, as this neutral country would be the greatest factor in adjusting the terms of peace and bringing the war to an end. He had all but succeeded. The message came to Cardinal Gibbons and was conveyed to the President. But obstinacy in defying the rules of civilized warfare on set purpose, defeated the Pope's efforts for peace. The United States was drawn into the conflict. The country was at war and there was only one way out of it—*victory*. The country called; duty was plain; the Bishops appealed to our people to stand by the country, and they responded nobly. Nearly forty per cent. in the army and navy were Catholics, beyond all proportion to our numbers in population. Our young men fought for God and country. It was simple duty enjoined by the Church. The appeals of our "war Provincials," Fathers Clement and Justin, to stand by the country were splendid. Every sacrifice was to be made for the country, and supplication, day and night to the Father of Mercies to bless our arms in the struggle for justice and right, was ordered by both. Father Clement wrote:

"Now that our country has declared her position in the great World War, it is the duty of every loyal American, irrespective of nationality or birth or personal opinion, to identify himself with the country and coöperate to the best of his ability in carrying out the policies of our Government and President. We must prove ourselves loyal and patriotic citizens of the United States, as we are faithful sons of St. Paul of the Cross. Let us pray God to avert from our country all calamities, and especially the miseries that follow in the wake of war. Let our prayers ascend to Heaven day and night that peace may soon reign over the earth and that the hearts of all men may again be

united in the bonds of peace and friendship." This letter was written after that fateful Good Friday, April 6, 1917, when the United States declared the country at war on the side of the Allies.

A year later, Father Justin wrote: "Gratitude should inspire our patriotism when we recall the freedom we have enjoyed under the Constitution, which guarantees us religious liberty in a country where we have ever shared the respect, universally extended to ministers of religion. Not merely as a matter of gratitude for the blessings of liberty and peace and protection which we enjoy in our country should we be loyal to it; but as a sacred duty enjoined by our religion. As ministers of the Gospel, we teach the people that loyalty to one's country is second only to our loyalty to God. We claim that nowhere is the flag of our country more respected and revered than in the Catholic Church. For, there is no place where the principles of freedom and respect for authority which our flag represents are so successfully taught. We consecrate the banner of our country by placing it side by side with the standard of the Cross. We teach our people that fidelity to the one means loyalty to the other; that to be true to one's country, one must be true to his God; and the man who is a traitor to his God, will be a traitor to the flag of his country, when it serves his purpose. Hence, the fact that Catholics, out of all proportion to their numbers, rallied round the standard of their country and are now defending it with their lives. We must then on our part, in public utterances and in private conversations, on all occasions, show loyalty to our country and respect for authority; we must practice what we preach; and pray to God, in the spirit of faith, to have mercy on His people and bring the cruel war to a speedy and happy end." It was thus that the Superiors called on the Fathers to stand by the country and uphold its Constitution in war as in peace, and be loyal to both, and their action was wise and kindly. The Superiors in the West took the same stand and placed the Congregation of the Passion before the country as of one mind and one heart with the Church in proclaiming *Pro Deo et Patria* to the faithful. Both Provinces contributed their quota of chaplains, and they were the best—priestly always and brave and fearless in danger while attending to the "Boys" at the front, in the hospitals, and camps and trenches. The tribute paid them by Archbishop Hayes is most beautiful, and not less so is that given in the "Officers' Record Book." No wonder that Monsignor Wall of New York asked: "Where did the Passionists get those fine young men?" They were an honor to the priesthood. The chaplains given by the Western Province were Fathers Alexander Kilgour, Edwin Ronan, Raphael Grashoff, and Roger Aull; the Eastern Province gave Fathers Timothy Fitzpatrick, Isidore Smith, Charles Gaskin, Thomas Dempsey, Alban Callagee, Leonard Byrne and Malachy O'Leary. Fathers Edwin and Raphael

were advanced to captaincies. Father Thomas was promoted to the same rank. He was one of the first clergymen, if not the first, to volunteer his services after that fateful day, April 6, 1917, when this country entered the war. He was commissioned as First Lieutenant in the regular army, and assigned to the 22nd Infantry, stationed at Fort Jay, Governor's Island, New York. His regiment did guard duty around New York during the war. He was Recorder of the Board of Examiners of Chaplain Candidates, and was on the committee to welcome Cardinal Mercier, representing Major General Thomas H. Barry. He was promoted to a captaincy in May, 1920. His colonel would not give him up to go to the front. He said when the request was made: "He's the only d——n chaplain I have ever known to mind his own business and be always at his post." Father Charles was very popular with the officers and men. His regiment, the 70th Coast Artillery, was to go into action with the 34th Brigade, had the siege of Metz been carried out as planned. But the Armistice intervened.

Father Edwin resigned a rectorship and entered the chaplain's training school at Camp Taylor, June 1, 1918. He was commissioned a First Lieutenant Chaplain on or about the 15th of the same month. Received certificate of honorable discharge from Chaplain School July 5th, and ordered overseas same day. Sailed from Brooklyn, July 22nd, as casual officer. Reported to General Headquarters in France about 10th of August, and was assigned to the 77th Division as Headquarter's Chaplain. Division was at that time engaged in the Aisne Offensive. He moved from this section to the Argonne about September 15th. The famous drive opened September 24th, in which his Division took part. On September 26th, he was ordered to General Headquarters, as a member of the Chaplain's office. In this office were three Protestant chaplains and two priests, Father Dougherty and Father Edwin. Remained in said office, looking after interests of priests until its close about June 10, 1919. Father Dougherty returned to States some time in April of 1919, leaving the Catholic interests entirely in the hands of Father Edwin. The latter was promoted to a captaincy in April, 1919. He was recommended for "Croix de Guerre," and after his return home received from the French Government a decoration called "Officier d'Academie," a silver olive and palm pendant. What it means, Father Edwin does not know.

Father Isidore served with the 112th Infantry and was commended by his officers for "efficiency and serious work among the men." "His services have been gallant under fire and of much benefit to the men," his colonel wrote in Officers' Record Book. Other entries were: "He is a serious and hard worker and gets results. I would be glad at any time to have him work with me." "A faithful, conscientious worker" (P. B. Peyton, Col. 62nd Infantry). The Bishop Chaplain, now Archbishop Hayes, "admired the pluck and perseverence" of Father Isi-

dore's "efforts and success in becoming a regimental chaplain." His services at the front "won the fullest commendation of the Bishop Chaplain."

One of the noblest records was that of Father Alban. Brave and gay and cheerful in danger and hardship; yet none was more priestly and zealous in looking after the spiritual interests of the "Boys." He first served in the 301st Labor Battalion in France. After winning the hearts of these lads, he was called to Headquarters and assigned to the 129th Infantry, Thirty-third Division, at the front. His bravery attracted attention and was "written up" by the war correspondent for the New York papers. His escape read like a romance. He was always at the front line with his battalion during active operations. "He performed his duties in a most excellent manner," wrote Colonel Edgar Meyer. Major Holmes' entry reads: "It affords me a great pleasure to record my observation of Father Callagee—his wonderful devotion to duty, the great scope of his work in alleviating and mitigating the cares of his own regiment, as well as ministering to the troops of other commands in addition to those of his own regiment during hostilities, is the highest tribute that can be paid to any one of his profession." Major Thoronton stated in his report: "Father Callagee served with the 1st Battalion, 129th Infantry, as its Chaplain for many arduous months. As a member of the battalion staff, at the officers' mess, in the field, and on the march, he was always a cheery loyal friend and comrade. He met every call of duty, and with untiring zeal performed, under every difficulty and danger, the duties of his office." He served in the operations at the Somme, Verdun and Troyon Sectors. And for forty-two days he was "in a veritable hell." At the Meuse-Argonne major offensives, ministering to the dying and officiating at burials under shell-fire and direct observation; on several occasions he and his orderly dug the graves when a detail could not be sent to do it. They took their lives in their hands as the shells fell about them. On one occasion a German plane swooped down and dropped bombs on all sides of him; "but they did not explode." The boys thought there was a charm about him and asked what it was. He simply told them that he wore his rosary around his neck for our Blessed Lady's protection, and also a reliquary crucifix with the relics of St. Paul of the Cross and St. Gabriel. The poor boys knelt and asked to be blessed with the relics of the Saints. Repeatedly as advances were begun, he gave absolution to all in the trenches. "God and His Blessed Mother," he said, "have been very good in protecting me in many dangers." He lived in dug-outs, in the cold and damp, with little sleep and little to eat, sharing the hardships of the poor boys. He said Mass, when possible, in fields and woods and dug-outs and old barns and battered churches. The boys always loved to attend Holy Mass and kneel in the Divine Presence for Our Lord's bless-

ing. One Sunday he said Mass in the open, and "the lads turned out to thank God for their safety. Right after the Consecration, a great air battle was on. About 20 German planes came overhead. Shrapnel and machine gun bullets fell like hail all around, but he kept right on with the Holy Sacrifice, and neither he nor any of the boys received so much as a scratch. It seemed miraculous, and the faith of all was enlivened.

In an entry made by Arthur E. Lord, Major, Medical Corps, I find this report: "Father Callagee came under my observation at md-station at Consenvoye, October 10th to 21st. His cheerful, reassuring presence and kindly ministrations were a great comfort and inspiration. I remember one victim of shell-shock who was restored to a rational state of mind through his efforts alone. It is with a deep sense of appreciation I can record his splendid services and devotion to duty." Father Alban and his orderly, Arthur Glass, of Sycamore, Illinois, were recommended for decorations by our own and the French Governments, Father Alban for promotion to the captaincy. Could anything be nobler than his record as a Catholic chaplain? And there were hundreds like him at the front, and our poor boys were heroic and the officers were grand on the firing line. As an illustration of the latter, Father Alban recounts this fact. The battalion was in a very dangerous position and had lost a number of men. The captain in charge at the time was a devout Catholic. He promised to rescue the men from their dreadful position, and began by getting down on his knees and praying for five minutes before officers and men. Then he arose and accomplished his perilous task. And there are degenerate creatures who would deprive us of our rights as American citizens! Who claim to be "one hundred per cent. American"; yet who would amend the Constitution out of existence for a "fad." Fadism is "moral idiocy," "aping patriotism," and is a very grave danger to the country. Well, the Armistice was signed on November 11, 1918, and the war was at an end. But we have digressed with this story of the war and our chaplains.

In the Chapters held in 1917, Father Alfred was President in the East, and Father Clement in the West. In the Province of St. Paul of the Cross, Father Theodore was elected Provincial; but he modestly declined the office, and the Fathers were constrained to accept his declination. Then Father Justin was elected Provincial with Fathers Theodore and Sebastian, Sr., Consultors. In the Province of the Holy Cross, Father Alfred was reëlected Provincial, with Fathers Eugene and Denis, Consultors. In the General Chapter held in 1920, Father Alfred was elected to a place in the General Council to represent the Passionists of the English-speaking Provinces, and was delegated by Father General to preside at the Provincial Chapter held in August of the same year, in the Province of St. Paul of the Cross. Father Justin

was reëlected Provincial, with Father Theodore and Father Matthias, Consultors. As Father Alfred was still an elector in the Province of the Holy Cross, and as usage does not permit a member of the Chapter to preside at its session, Father Justin was made its President. Father Eugene was elected Provincial, with Father Jerome and Father Benedict Hanley, Consultors. This brings the Provincial Superiors down to date.

It had been decided in the Provincial Chapter in 1914, to build the Preparatory College in Shelter Island. This decision of the Chapter was rescinded, and the building erected at "the Grange" in Dunkirk. The Province had grown; every Retreat was filled to its capacity, and there was urgent need of more accommodations. The building was begun under difficulties in war-time; material was high and labor scarce; and a tendency under the circumstances to retrench expenditure on the building wherever possible, did not add to its finish and arrangement; but this could not be helped. Another important enactment was the placing of parishes in charge of Pastors appointed by the Provincial. The parishes as well as the Retreats had been under the jurisdiction of the Rectors, and the change was made with a view to the interests of both charges;—the parishes would have the undivided attention of the Pastors; while the Rectors could give the same attention to their communities. But while the Pastor has full charge of the parish, the Rector, as the Provincial's representative, exercises a general supervision over it. Thus the requirements of Canon Law are met, good discipline is maintained, and the impressive liturgy and splendid services are conducted in all parish churches. The priests in the parish are aided in their work when necessary, and are always able to keep their horarium and join prayer with work as the spirit of St. Paul of the Cross and the rule require. An economic distribution of time enables them to attend to their charges faithfully without neglecting their own spiritual exercises. There is harmony, as well as the beauty of peace, in the work of the parish and the Retreat. There is efficiency in the one, while the silence and order of the other are undisturbed.

The Arch-Confraternity of the Passion was introduced by Father Justin, and it promises to be a great factor in promoting a grateful memory of Our Lord's Passion.

This suggests a reference to *The Sign*, the official organ of the Arch-Confraternity of the Passion, a National Monthly Magazine begun by the Fathers in August, 1921. It will hold before the public The Sign of the Son of Man, and its lessons of love and mercy in the Atonement. Its literary excellence and range of subjects have attracted the attention of the country. It has enlisted some of the best writers in Europe and America for its pages, and it is going to endure.

# CHAPTER XXXII

## THE SECRET OF SUCCESS

Missions—Method of St. Paul of the Cross—Great Secret of Success—Home and Foreign Missions.

THE word "Mission" is used in an active and a passive sense. In the former it means the act of one who sends another as ambassador with a message. In the latter, it means the message given the ambassador and the power to deliver it to those to whom it is sent. In the former sense we have the mission of Our Lord Himself, the mission of the Holy Ghost, and the mission of the Church. In the latter, we have the mission of the apostles; the mission of the bishops, their successors; the mission of the clergy, who share with them the pastoral charge; the mission of the See of Peter to secure unity of faith and discipline. In the pastoral charge, there are foreign and home missions, or apostolic and parochial missions. The former are under the immediate direction of the Apostolic See; the latter under the direction of the bishops in their several Sees. Home missions are ordinary and extraordinary. The ordinary are conducted by the parochial clergy; the extraordinary, by the regular clergy. The latter supplement the work of the former; they act as a reserve corps to aid the parochial clergy in their pastoral charges. Both have their work assigned them by the Holy Ghost in the Church. A mission by the regular clergy to aid those who are entrusted with the pastoral charge is called by St. Charles Borromeo, "an extraordinary means of grace" to bring souls to God. It is not a retreat nor a Lenten course; it is not intended for a class of society or sodality. The mission is for all the people and is made by the whole parish, and the clergy are aided in its work by all who make the mission, that is, their faithful attendance and fervent reception of the sacraments arouse the negligent and help their conversion. It has been said that "one mission does more good than ten Lenten courses." The mission appeals to the heart as well as to the mind; to the emotional as well as to the rational nature of man; to the sensitive as well as to the spiritual faculties. The sermons, instructions, prayers and other exercises tend to this. It is intended for all the people of the parish; it is announced beforehand, and fervent prayers are offered by priests and people to obtain God's grace and mercy in the "acceptable time." The opening procession, the large crucifix on the platform; the missionaries, their piety

and zeal, their preparation for the work and their specialty in this line of work—all appeals to the people. Their interest is aroused, their minds are enlightened, their hearts are moved, they are drawn to God, they repent and confess their sins. A good confession with the sentiments awakened in the soul at this time restores peace of conscience, and grace completes the work of conversion. The good are confirmed, the indifferent aroused, the sinful restored, reformation effected.

The aid given the clergy in their pastoral charges by a mission is so necessary, that the Second Plenary Council of Baltimore directed the bishops to form missionary bands, whose *sole* duty would be "to conduct missions," and when not so engaged, to devote themselves "to prayer and study." They were to be set apart for this work "exclusively," lest parochial duties impair the success of their missions; and the Council cautions missionaries not to meddle in parochial affairs, but to keep to their own kind of work. This was not intended to supplant the work assigned to the Orders by the Church, but to supplement it where the demand cannot be met by the Orders in an ever-growing population. This was expressly stated by Cardinal Gibbons to his clergy in Baltimore, and His Eminence spoke for the Church in America. The Council enjoined exactly what St. Paul of the Cross laid down in his rule for the success of the missions: Prayer and study at home, zeal and edification abroad, are necessary for this work. Missionaries must not be employed in duties that would impair the success of the mission.

The method of St. Paul of the Cross was inspired by the Holy Ghost and approved by the Church. An extraordinary grace is attached to it, and any deviation from it detracts from the fruits of the mission. The traditional character of the discourses is regulated, as well as their order and method of treatment. Learned dissertions, beautiful compositions enhanced by elegant diction and classical allusions to please the fancy; discourses on "the topics of the day," are simply ruled out. The subjects enjoined are the *Eternal Truths* of Faith to arouse men from lethargy to salutary fear and lead them to repentance. Logical sequence in the order of the subjects is *power*. It bears on the mind; it reaches the heart; it moves the will. Unity of plan here must be followed, no matter what the attraction to deviate from it. An illustrious Bishop invited a famous missionary to give a mission in his Cathedral. The missionary took for his subjects "the topics of the day." The people were delightfully entertained, and complimented the missionary in the handsomest terms. But the Bishop said in sorrow: "The mission has been a failure, because 'the topics of the day' were substituted for the Eternal Truths. My purpose in asking for the mission was defeated." Cardinal O'Connell has instructed his clergy to suspend the mission when other topics take the place of the Eternal Truths.

In the method of St. Paul of the Cross, while the subjects enjoined are traditional, their sequence secured, and treatment simple and direct so as to be easily understood;—the style is personal; the composition one's own; the subject is presented as it appeals to the missionary after deep study, long meditation, and prayer. But it must be well-prepared, logically arranged and rhetorically presented to the audience. *Non nova, sed nove* is the rule here. Hence the *old* subject is *newly* presented and is ever attractive. Each missionary has *new* interest for his audience in *old* subjects as he presents them. But while ample allowance is made for personal taste and talent and style; yet each sermon must be submitted to two masters in the art and receive their approval before it can be preached from the platform or the pulpit. It must be sound in doctrine, arranged in due form, and of a character to produce the results desired in the minds and hearts of the audience.

While in many things the method of St. Paul of the Cross is like that of other saintly missionaries, in others it differs from them. The distinctive life of the Passionist and the purpose of his work, is "to preach Christ and Him Crucified"; to bring home to men that God so *loved* the world as to give His Only-Begotten Son for its ransom; to bring home to them the greatness of *His Love*, as made concrete in the Passion, death, and resurrection of His Divine Son, and so to win their allegiance to Him by *love*. The keynote, the groundwork, of his personal perfection in the son of St. Paul of the Cross, and the zeal which impels him to work for others, is devotion to the Passion. It is his great personal devotion, and he draws his inspiration from it for self-sacrifice and generous consecration to duty. With St. Paul of the Cross, after the Holy Apostle, he should be able to say: "That I may live to God, with Christ I am nailed to the Cross. And I live, now not I; but Christ liveth in me. I live in the faith of the Son of God who loved me and delivered Himself for me." He has studied the Passion; he has been immersed in it; he realizes the fact of the Incarnation of the Son of God and His wondrous love for man in the atonement. He sees the nature of sin in it, the plenitude of God's mercy, His pity for sinners, and the value *He* sets on souls. No wonder he speaks on the Passion with power, and that people see the love and mercy of God for them in the Passion as he presents it to them. "The meditation" on the Passion; "the motive" on the Passion; "the sermon on the Passion"; "the appeal, in the peroration, to Christ Crucified"; never fail to bring souls to the feet of the Crucified, repentant and confessing their sins."

Devotion to the Passion with him is not merely emotional; it is not a mere sentiment; it carries the highest enlightenment to the mind, while it moves the heart. He wins the allegiance of men to God by the motive of love. He is set apart by the Church for this specific work; he is bound to it by vow; he makes his entrance into life ever-

lasting dependent on it. His salvation hangs on "a diligent endeavor to promote a grateful memory of the Passion according to his strength," as enjoined by the rule of St. Paul of the Cross.

The Passion as preached by the Fathers is the secret of their success. This is recognized by prelates and priests and people. From many testifying, a few are introduced here: Monsignor Foley, Rector of the Cathedral in Halifax, said to the superior of the mission, "This mission has had unprecedented success. It is the best ever given here, and I account for its success: First, by the edification the Fathers have given; their preparation for Mass together at an early hour; their regularity in entering the confessional; their gentleness and helpfulness to the people in the sacred tribunal; and their prayerful preparation for preaching. Secondly, by the sermons on the Passion of Our Lord. The Passion as the Fathers preach it, reaches the hearts of the people and leads them to repentance and a good life. It is the Passion that matters on your missions."

Monsignor Whealen, late Rector of the Newark Cathedral, said to the Fathers: "Your sermons on the Passion account for the great good done by this mission. The Passion is the great secret of the success of your missions. It brings the people to God." Two young ladies in Cincinnati, nieces of General Ryan, came to the Holy Cross Church on Good Friday night to hear the sermon. When asked by an eminent Jesuit Father why they left their own church to do so, they answered: "You do not preach the Passion like the Passionist Fathers." The Jesuit Father was interested, he came to the Rector, and asked for the secret of the success of the Fathers in preaching on this subject. The Rector answered: "It is our specialty in the Church, and through God's goodness we have a special grace for it." One more testimony, that of the Most Reverend M. J. Spratt, Archbishop of Kingston, Ontario, and the Reverend A. J. Hanley, Rector of the Cathedral. They very graciously and kindly put in writing what they said to the Fathers at the end of the mission: "The missionary work of the Passionist Fathers is to our mind deserving of the highest commendation. The mission which they preached in St. Mary's Cathedral, Kingston, Ontario, in the Fall of 1918, was truly remarkable. It was unique in this respect, that they preached only the Passion of Christ, and in such a manner as to leave a lasting impression on their hearers. Although more than three years have elapsed since that mission, we still see the fruits of their labors, particularly in the devotion of the Way of the Cross and in the number of frequent communicants. The Passionist Mission in St. Mary's Cathedral will long be remembered by all who had the good fortune to attend it." Non-Catholics have repeatedly inquired when the Fathers on the mission would preach on the Passion. They wanted to hear the sermon on this subject. The story of the Passion and its lessons, are entirely new to them and they are pro-

foundly impressed by them. The appeal of the Passion to repent for sin and to love Our Lord, brings these poor people who hunger for God and the truth, to their knees and leads them back to the Church.

There are indeed "diversities of graces, but the same Lord who worketh all in all." The various works and vocations in the Church are needful and are inspired by the Holy Ghost, and we must not detract from the beauty and efficiency of the special work of the other great Founders and Saints while admiring that of St. Paul of the Cross and the grace attached to it for his sons.

The apostolate of St. Paul of the Cross is not restricted to "home missions," but embraces foreign ones as well as missions to non-Catholics. In 1781, Propaganda entrusted to the Passionists the care of Catholics of the Latin Rite under Turkish rule in Bulgaria, Rumania, and Wallachia; and in these countries they have labored from that date. The Catholic people of these provinces had suffered untold cruelty from the fierce Mussulman and schismatic Greek, and the Fathers were sent by the Holy See to minister to their spiritual needs. It is well-known in the traditions of the Congregation that St. Paul of the Cross, and his brother, Father John Baptist, had a burning zeal for the foreign missions, and that a few years after the death of the Saint, his successor, Father John Baptist of St. Vincent Ferrer, accepted a mission to Peking, China, and had chosen the Fathers for it, when the plan was changed. It is recorded that Louis XVI of France stepped in and asked the Holy See and the French Lazarists to Peking. This was just prior to the mission given the Passionists to go to Bulgaria, and now, after a century and a half, the Passionists are in China. The Chinese admire Americans and like their ways. The success of the mission from Maryknoll-on-the-Hudson was an agreeable surprise to the Propaganda; and hence the action of the Holy See in sending American Passionists to Hunan in Central China. The territory assigned them is just north of the district in charge of the Foreign Mission Society of Maryknoll, and south of that in charge of the Maynooth Irish Missionary Society. The dream and "second prayer" of St. Paul have been realized. The first was offered for the conversion of England; the second for his sons in the land of the heathen. He will watch over this mission to Hunan from his own Province, and over the devoted young priests who volunteered for this far-away mission, to bring the light of Christianity to the people of China. St. Paul of the Cross prayed that his Congregation would extend to the ends of the earth—*usque ad infideles*—and now his prayer is granted.

Missions to non-Catholics at home have engaged the attention of the Fathers for some years; and several of them have specialized in this field with the best results. For many years lectures were given, intended chiefly for non-Catholics, on missions lasting for two weeks or more; and the Fathers were amongst the first to follow the Paulist

Fathers in missions for non-Catholics, though long before, as we have stated, Father Gaudentius lectured for a week to non-Catholics after a Catholic mission. In the more recent movement, Father Xavier Sutton, of the Western Province, was the first Passionist to take up this work; and the venerable Father Elliot, C.S.P., declares that there is none better in this line to-day than Father Sutton.

Father Xavier consulted the most experienced in dealing with non-Catholic audiences, as to choice of subjects, manner of treatment, and methods of reaching them. He quietly prepared for the work and bided his time. After a very successful mission in St. Raphael's Church, New York City, he was requested by Father Malachy Cunnion, the Rector, to give a week's mission to non-Catholics. Father Cunnion stood for his method and assumed responsibility for it in every detail. It was a departure, at this date, in the mission-field; but Father John Baptist, the Provincial, approved of it. It was well advertised; the press announced it handsomely; non-Catholics were interested in the subjects announced, and they came from every part of the city to hear them. The mission was a great success. Forty-five were received into the church at the close of the lectures, and many joined the classes of instruction. The news went abroad, and Bishop Shanahan, just appointed to Harrisburg, requested Father Provincial to let him have Father Xavier to give missions to non-Catholics in the territory comprising his diocese. The request was granted, and Father Xavier's success in this field was secured. The Bishop was delighted with the results. The people were disabused of their prejudices against the Church; they were charmed with the beauty of her doctrine. Our Lord's abiding Presence and the teaching of the Holy Ghost in the Church won them. Our Lord's love for them in the Passion and His atonement for their sins—this led them to His feet; many received the grace to enter the Church. Bishop Shanahan, with the consent of the Superiors in the Order, took Father Xavier to Rome with him in 1905. They were very kindly received by Pius X. The Bishop gave His Holiness an account of the work in which Father Xavier was engaged for non-Catholics in America. His Holiness blessed the work and gave Father Xavier the privilege of imparting the Papal Blessing to his other sheep who are not of the fold. In a formal document signed and sealed at the Vatican on June 10, 1905, the Holy Father graciously extended the privilege to all the clergy engaged in this work. This precious document was handed to Father Xavier by Monsignor Bressan, the Pope's private secretary, on his departure from Rome.

The method followed in these missions is that inspired and outlined by Cardinal Gibbons. A clear explanation of Catholic Doctrine and the reasons for it, is given in the simplest language. Other sys-

tems of religion are never attacked, and least of all, are the uprightness and sincerity of those professing them ever questioned. It is recorded that Father Xavier's courtesy to his audience is unfailing, and his lecture now and then takes a delightful turn with just a hint at the amusing. There is a charm in his cheery way and unassuming dignity that pleases his audience. The charity and gentleness of Our Lord as counseled by the Cardinal, are his rule with these good people, and they are eager to hear him. He always distributes the Catholic literature at the railing himself and drops a pleasant word to put people at their ease. They linger for a little friendly chat and are invited to join the class for instruction. He rarely receives converts himself; he introduces them to the pastor and leaves them under his care for a course of instruction which lasts from six weeks to two months. In large towns the number of converts averages 40; in cities 85. But these are mostly people who are ripe for the harvest—those who have been attracted to the Church, or good souls who feel the need of God and religion. Among the audiences of 700 or 800 the good seed is sown and in time will produce good fruit.

It is necessary to advertise in the local press and through "circulars" to reach non-Catholics. A nicely-worded card of invitation sent to the home through the mail, with a list of subjects inclosed, seldom fails. Coming personally to the family at the home, always pleases and awakens interest. The missionary is in touch with his auditory as they assemble to hear him. The Question Box, too, is helpful. Questions are taken out at noon. Those dropped in afterward, are held over. This gives the afternoon to examine them. The answers are given in the evening before the lectures, and these answers never go beyond the direct question. Vulgar questions are never read and never answered. At the close of the lecture some serious thought on the Eternal Truth is introduced "to move the will"—as, death, the value of the soul, judgment, and the future life, etc.; but, above all, the love of Jesus for each one as seen in His Passion and atonement for sin. This always reaches the heart.

The ground is fallow; it must be cultivated and the crop garnered. Many yearn for the coming of that which is here, and they know it not, poor people; it must be brought home to them; their souls are of priceless value and they must be saved. Non-Catholic missions must be continued; there seems a lull in this work as if interest in it waned with its novelty; yet the harvest is white for the reaper. Americans are willing to hear the Church. The noblest and the best in the country recognize the splendid service of the Church in turning out the finest type of citizens. What could be handsomer than Mr. Roosevelt's appreciation of "the services which the Catholic Church is rendering the country by inculcating the spirit of reverence for law and lawful authority which is the foundation of civil and religious liberty?

It teaches submission to control, and that is the first step toward self-control in the individual, which is an indispensable condition for self-government in the community." Cardinal Gibbons recounted a conversation he had with Judge Brewster of the Supreme Court of the United States. The influences at work for disruption in the country were discussed. The Cardinal said he had abiding faith in the good sense of the American people to defeat every sinister influence as it appeared. The eminent jurist said: "Your Eminence, the Constitution of the United States and the Catholic Church will save the country." This is typical of what the best Americans know to be true.

"A Voice from out the Fold" shows the effect of Catholic teaching on observant, fair, and honorable American clergymen of non-Catholic denominations. It is taken from the paper read by a Methodist clergyman at a meeting of the Catholic Federation in Seattle. "I like the Catholic Church because it stands so immovable in its allegiance to Jesus Christ, as very God. None of its leaders ever questions the divinity of Jesus. I like it because it believes in the religious training of its children, and at great sacrifice of time and money gives it. I like it, because it stands for the purity of home and the sanctity of the marriage vows. I thank God for that Church's strong and clear protest against the cheap divorce mills that disgrace our American civilization. I honor it for its defense of the Bible. I especially thank God for the stand that Church takes against anarchy on the one hand, and an impossible socialism on the other. I go to sleep every night with a firmer feeling of security because we have in this city the Roman Catholic Church."

This tribute from an honest American shows a field white for the reaper. The observant and enlightened are ready to hear us; even ignorance and prejudice give way to truth. *Indifference*, or lack of conscience in religion, is a great difficulty to be overcome, and God's grace alone can do it. A fact illustrating this indifference was told some time ago by Bishop Keiley of Savannah. Archbishop Gross when Bishop of that See, delivered a lecture in the town-hall of Washington, Georgia. Next morning Mr. Toombs, one of Georgia's greatest sons, was met by a group of lawyers. One of them asked him if he had heard the Bishop's lecture. He regretted to say that it had been impossible for him to attend it. "Well, Mr. Toombs," said one of the lawyers, "the Bishop says that the Catholic Church is historically the oldest Christian Church and that it could be proved that the doctrines it taught to-day were taught and believed in the first three Christian centuries, and that its story could be traced to when the Saviour on Olivet commissioned His Apostles to go and teach all men whatever He had commanded them." "Well," said Mr. Toombs, "that's all true; but the Catholic Church is d—d unpopular in Georgia." This fact needs no comment. As an illustration of the indifference of the

man on the street: After a lecture given by Father Xavier, two men on leaving the Church were heard discussing it. One said: "By George! what Father Sutton says is true; but this is a free country." This man had no conscience in the matter of religious truth or divine revelation. Men profess to believe in God, Creator and Judge, and then refuse Him obedience. They want "to roam and blunder *ad libitum*"—because this is a free country! Only God's grace can awaken their consciences.

There are sixty per cent. in the United States who profess no religion at all, who have no affiliation with any church. If we could reach them and get them to pray: "Lord, that I may see!" it would be a great gain.

# CHAPTER XXXIII

## SOME MISSIONARIES

A Few Missionaries—The Type of Men in the Field after the Pioneers.

### Father Alphonsus, C.P.

ON April 1, 1906, one of the best priests in our Province was called to his reward. Father Alphonsus was one of our representative men. Born on March 25, 1848, in Wexford, Ireland, of good Christian parents, Martin Rossiter and Bridget Kehoe, he came to America with them when a child, and at the early age of fifteen he entered our novitiate in Pittsburgh, Pennsylvania. This young novice was comely and winsome and devout. He won all hearts, and even then a bright future was the forecast of our venerable Founders for him. He was professed on March 30, 1864. As a student he was remarkable for his habits of prayer and industry, and his presence was like sunlight dispelling clouds. He was ordained on April 1, 1871, and very soon after, he began his career as a missionary. He was a man of high and noble ideals. He had the loftiest conception of the dignity of the holy priesthood, and he seemed never to lose sight of the innocence of life and fidelity to duty which it exacts of those who have received its grace. That he loved our Congregation and fondly cherished its spirit and traditions, goes without saying—indeed he was an ideal Passionist.

In the Spring of 1878, he was elected Rector of St. Mary's Retreat, Dunkirk, New York, to fill out the unexpired term of Father Basil of St. John the Evangelist, just then deceased. Subsequently, in Chapter, he was elected Rector of Holy Cross Retreat, Cincinnati, Ohio; and three years later he was made Rector of St. Paul's Retreat, Pittsburgh, Pennsylvania. He filled the office of Vice-Rector again and again. In 1889, he was made Rector of St. Michael's Retreat, West Hoboken, New Jersey. At the following Chapter he was reëlected to this same rectorship, but he declined the charge now, claiming that his health was such at times as to prevent him from following the regular observance. He was a great sufferer from inflammatory rheumatism. His resignation was accepted, and he was assigned to St. Joseph's Retreat, Baltimore, as Vice-Rector. In 1905, he was elected Rector of St. Mary's Retreat, Dunkirk, New York, and he reluctantly acquiesced, lest, as he said, he should seem troublesome to his brethren. He was a model superior. Where there was a question of duty or principle, he

knew no fear; and though punctual to the letter in the regular observance himself, and exacting almost to severity with others on this point, he was yet gentle. The bruised reed he would not break and the smoking flax he would not quench. He combined gentleness with strength in an admirable degree, and in this our brethren thought that he resembled our Holy Founder himself. He had a fine sense of honor and consciously he was never actuated by an unworthy motive. His life was an inspiration to those with whom he came in contact. If he seemed severe in aught, it was in rebuking what he regarded as a lack of honor or principle, or, it may be, a lack of piety in those whom religion had not led up to his own standards.

He was one of our best catechists, and he never shirked work on the holy missions. He joined prayer with work, and his bright and pleasant ways won priests and people to him. As their estimate of our humble Congregation is formed from the individual Passionist, he made a host of friends among prelates and priests and people for the Passionist Fathers. For well nigh thirty-five years he gave missions and retreats throughout the country, and great was the fruit of his zeal and labors in the vineyard of the Lord. At his late charge in Dunkirk, New York, he spent Christmas Eve, 1905, in the confessional and worked far into the night. He sang midnight Mass, and at the close of the services he was stricken with paralysis. He rallied somewhat, but he had a second stroke later on, and this was followed by alarming symptoms. He now realized that he was incapacitated for work, and he placed his resignation as rector in the hands of Very Reverend Father Provincial. His great vitality came to his rescue, and again he improved. When able to travel, Father Provincial took him to St. Ann's Retreat, Scranton, Pennsylvania, where he received the most delicate care. After some time, the physician and nurse agreed that there was one chance in twenty for recovery, or at least improvement, at St. Agnes' Hospital, Baltimore, Maryland, where the climate is milder and where perhaps the best medical skill in the country can be had.

Father Provincial acquiesced in their view, and Father Alphonsus submitted simply as a matter of obedience, for he preferred to be with his brethren in the Retreat. But he steadily grew weaker, and on March 25th requested to receive the Last Sacraments. He made a general confession and prepared with the utmost care to meet the end. He lived on a week longer. During those days of suffering, his faithful attendant, the Infirmarian, Brother Valentine, whom he requested to have with him, testifies that he was most patient and docile, and that from his pleasant manner with all who approached him, few divined the pain he endured. His rosary was always in his hand except when it gave place to the beads of the Seven Dolors, or to his favorite devotion, the little beads of the Immaculate Conception. On Wednesday

afternoon, Cardinal Gibbons came out to see him. His Eminence was amazed at the calmness and cheerfulness of the dying priest as he bade him a last farewell and gave him his blessing. The Cardinal said afterward that one would think he was going away to visit his friends and not to enter the valley of the shadow of death. He received the Holy Viaticum on Saturday morning and toward evening he grew weaker. The Rector, his confessor, was summoned to his bedside. Again he confessed, and if unwittingly he had incurred censure at any time, he asked to be released from it, as he wished to die in the bosom of Holy Church as one of her faithful children. He further begged to receive the blessing *in articulo mortis.* As the attendant physician declared that he would live through the night, his confessor postponed the last blessing till morning. On Sunday, April 1st, at 8: 30, his confessor was again at his bedside. Father Alphonsus was now sinking, and his last conscious act was an effort to join his hands, to receive the last blessing and indulgence. Mass was immediately offered at this hour by Father Rector to obtain for him the grace of a happy death. After Mass the patient was in his agony, and unconscious. The prayers for the dying were repeated. Absolution was given him again and again, and at 11: 10 he quietly passed away.

Bishop Shanahan of Harrisburg had come to see Father Alphonsus during his last illness, and now His Lordship returned to sing Pontifical Mass for his deceased friend. The Cardinal-Archbishop pronounced the last absolution, and this faithful son of our Congregation was laid to rest beside his brethren at Bonnie Brae to await the final triumph of Our Lord over the enemy, Death.

### Father Robert, C.P.

On the 6th day of October, 1917, the Lord called to Himself this faithful religious and zealous missionary, after a short illness, in the sixty-sixth year of his age. Whilst giving a mission in the church of St. Joseph, Newark, New Jersey, he was stricken down with pneumonia, and was taken to the Franciscan hospital near by. Though everything possible was done to save his life, it was evident from the first, that his case was hopeless. The Last Sacraments were accordingly administered to him, and after an illness of about fifty-five hours, he quietly passed away.

Father Robert was born in Dunkirk, New York, on the 1st of January, 1852, of devout Catholic parents. He received his primary education in the parochial school attached to St. Mary's Parish, Dunkirk, of which our Fathers have charge.

At the early age of fifteen he applied for admission into our Congregation, and being received, entered upon his novitiate at Pittsburgh, Pennsylvania. A year later he made his religious profession, after

which he pursued his studies in our Retreats at West Hoboken, and Baltimore. In 1874, he was raised to the priesthood, and after a few years spent as Vice-Master and lector of our students, was assigned in 1878 to the work of the missions. From that time to the day of his death he labored incessantly in the mission field.

He held the offices of Consultor and Rector for several terms, but his life-work, in which he won renown for himself, honor for our Congregation, and great glory for God, was the giving of holy missions. He was eminently qualified for this work, possessing in an exalted degree all the qualities of a perfect orator, united with an intense love for this department of the priestly ministry. During the thirty-nine years which he devoted to this ministry, the missions and retreats which he gave numbered 593. On the occasion of his completing his five hundredth mission, the Holy Father, Pope Pius X, sent him an autograph letter with the Apostolic Benediction.

As Father Robert's labors extended over many parts of this country and were characterized by marvelous success, and as he possessed many excellent accomplishments and an attractive personality, he had scores of friends and admirers among Catholics and non-Catholics of the laity and members of religious communities, the clergy and the hierarchy, who fondly cherished his memory.

Father Robert was not only one of the ablest and most renowned missioners of the Province, he was also one of its best religious—deeply attached to the Congregation and devoted to its interests, and always obedient to his Superiors. With an ardent zeal for souls, and an all-consuming desire for missionary work, he combined a solid interior spirit of piety and prayer—little suspected by those who knew only the exterior life of the far-famed missioner.

After his death a diary was found in his cell in which he occasionally recorded his resolutions, spiritual aspirations and other secrets of his soul. But for this diary we never should have known the real depth of his ardent faith, fervent piety and genuine humility, for, though always an observant and edifying religious, he shunned singularity and demonstration in his piety. For the edification of the general reader, we feel justified in transcribing here some items from his diary.

Under date of November 21, 1870, he writes: "Consecrated myself to the Blessed Virgin Mary as *her Slave*—giving to her the merits of *all I do* to dispose of as she pleases." This Act of Consecration, written out in full, and renewed and signed each year on the Feast of Mary's Presentation, from 1870 to 1916, he carried with him on the missions.

Under date of 1882, he records the following resolutions made during his annual retreat, and to be observed even in the midst of his missionary labors: "To spend at least ten minutes each day during mis-

sions in earnest thought over my duties. To make five visits to the Blessed Sacrament in honor of the Five Wounds. To renew my holy vows daily. To say three Aves and the Memorare daily." Another item of his diary states: "My Patron Saints are St. Joseph, St. Robert, St. Paul of the Cross, St. Mary Magdalene, and Blessed Margaret Alacoque."

Under the heading, "My aims in life," he reveals his innermost soul. He writes: "My leading idea is to do *God's will.* To me this seems the essence of sanctity. As a priest—my best efforts will be to *extend God's kingdom on earth.* This is my highest ambition—hence study, prayer, preaching, confessions, and even my friendships will have this end. Where sin abounds, I want grace to abound yet more. As a *Passionist Priest* my best efforts of body, mind, and heart will be to make *"Christ Crucified"* known. Hence until death I hope to be able to give missions, and want *no office or occupation interfering with this. My hopes*—to die in God's grace, in the *harness,* in my *habit,* as a Passionist, comforted by Mary, Joseph and St. Paul. I hope *to throw sunshine* over the path of every one in life's dark and dreary journey to the end. Amen."

Finally, in his pocket, close to his heart, he ever kept the following prayer in his own handwriting, adapted from Cardinal Newman's.

*"Death-bed Prayer—F. Robert C.P.*

"Oh, my Lord and Saviour, support me in my last hour, in the strong arms of Thy Sacraments. Let the absolving words be said over me, and the Holy Oils sign and seal me; and Thine own Body be my food, Thy Blood my sprinkling. Let my sweet Mother Mary breathe on me and whisper peace to me. St. Joseph, St. Paul and St. Robert, smile on me. Obtain for me to die in the faith and in Thy love."

His desires and prayers were answered. He worked on the missions to the last and died in the harness. It was whilst hearing confessions on the mission, that he was seized with the congestive chill which ended in death. And as the last hour approached, we have reason to believe that his Mother Mary and St. Joseph, and St. Paul and St. Robert came to meet him, to smile on him and welcome him to heaven.

A minute or so before he expired, he looked steadily to a corner in the room and with a smile on his face, raising his arms in the direction as if to welcome some one, he breathed his last.

Surely, if Jesus Christ rewards even a cup of water given in His name, may we not sincerely hope that a rich crown of glory has been bestowed on our dear Father Robert, who for thirty-nine years labored in the name of Jesus, preaching the sacred Passion on the missions and converting thousands of poor sinners; may we not confidently believe that the hundreds of thousands of souls whom he helped to heaven, came, in turn, to lead him thither, and that in their company he will be happy with God in eternity.

### Father James, C.P.

Father James was born in Youngstown, Ohio, August 14, 1851. His parents, William Ryan and Rose McKenna, were blessed with strong and simple piety. To secure better advantages for their children especially in their religious and moral training, they moved to the city of Pittsburgh soon after the first Retreat of our Province was founded in that city. Here they were among the earliest benefactors of our Congregation in America. For years they came frequently to our church for confession and Holy Communion and they were always kindly received by Father Anthony of holy memory. They were devoted to our Holy Founder, and from him they received the favor of having their first child and only son enrolled among his children. In his tender years this child gave very marked evidences of a vocation to the holy priesthood and to our Congregation. Nothing gave him greater delight than to serve in the sanctuary, and after school hours he came regularly to the monastery for his Latin lesson. He was clothed with the holy habit on October 26, 1868, and was duly professed in the following year. As a student he was remarkable for his gentleness and diligence. He was ordained on May 20, 1875, and in 1877 he began his work on the holy missions. For twenty-five years he labored with great success in this field. There are three hundred missions to his credit, besides numerous retreats, and there is no telling the amount of good he did by his gentle charity and great zeal. He was a man of clear judgment and great practical sense, and his decisions were always correct. He possessed in a very marked degree the gift of discernment, especially in the matter of vocations. People naturally gave him their confidences, and his power for strengthening them in their good purposes was simply marvelous. There are many noble priests in the sanctuary to-day who claim that Father James decided their vocations, and untold numbers were led by him to embrace the life of the counsels. The various communities whom he favored, gladly bear witness to the fact that some of their best religious were sent them by this good priest.

In early Autumn of 1897, he gave a mission in McComb City, Mississippi. There he became ill with malaria fever, and from this date his robust health steadily gave way and gradually the strenuous work of the missions became too much for him. In November, 1902, he was assigned to St. Joseph's Retreat, Baltimore, and was made chaplain of St. Mary's Industrial School. In this Institution there were then six hundred boys, and of these about two hundred are non-Catholics. And here was the supreme test of Father James' priestly zeal. He loved these poor boys and he spent himself for them. When there was question of their spiritual advancement, he never thought of his own convenience or comfort. He studied their ways and their weak-

ness and their language. He understood them and they regarded him as their friend and protector. Hence, he won them from their wilfulness and their waywardness and the Brothers in charge proclaimed that he was an apostle of the poor boys, and their relatives claimed that he was their friend and protector. St. Mary's became a school of virtue as well as of industry. No wonder that Cardinal Gibbons blessed Father James for his work, and that it ever tended to endear our Congregation the more to His Eminence as well as to the clergy and laity of the diocese! At this time Father James was confessor to the Xavarian Brothers both at St. Mary's Industrial School and St. Joseph's College. Their novitiate was attached to this latter institution and the Brothers declare that his wisdom, zeal, and piety have borne admirable fruits in the religious life of their young men. Their novitiate prospered under his guiding hand and the future of their Society seemed brighter than ever and God blessed their work. In the Spring of 1905, Father James became ill with serious heart trouble. He was prepared for death, but he rallied and resumed his work. In their solicitude for his complete recovery, as well as to show their appreciation of his work, the Xaverian Provincial, the late Brother Dominic, and his assistants, invited him in July, 1905, to accompany them to Belgium when they went over to elect their Brother-General. His own General and Provincial readily approved of this, as they, too, were solicitous for his recovery. He returned home seemingly in robust health. But soon there were evidences of kidney and heart trouble that might close his beautiful career. About the end of November he had a very severe attack as a result of an effort to preach to the boys. He made a general confession and again prepared for death. But he rallied a second time and seemed to improve. On December 20th he had a sinking spell and received the last rites of the Church. The following day he was much better and requested to be taken to St. Agnes' Hospital, which is attended from our Retreat. The good Father feared that he was interfering with the regular observance and giving his brethren too much trouble. Father Rector consented to this arrangement, but not for the reason alleged by Father James, as every member of the community was fondly devoted to him. He was the favorite confessor of the Retreat and his cheerful presence seemed to impart brightness and peace to all. At the hospital he received the most delicate care. The Superioress had been sent to the convent by Father James, and she felt that she owed him and our Congregation a special debt of gratitude. Here he received Holy Communion every morning, and his patience and resignation and piety and cheerfulness won all hearts to him. From January 15th, he improved steadily under the skillful treatment of his physician, Dr. Hill. His brethren visited him frequently and he looked for the coming of his Rector with the longing of a child. A seeming accident led the Father Rector to say Mass

at the hospital, on the morning of February 1st. After Mass he brought the Blessed Sacrament to Father James' room; but he seemed so well, that Father Rector hesitated for a moment about giving him the Blessed Sacrament as the Viaticum. But he concluded to do so just for this once. A little later, Father Rector visited him in his room and chatted with him for fifteen minutes. He seemed quite well, but disposed to sleep. He said that he would rest till 8: 30, and then have some breakfast. Father Rector took his leave. It was a last farewell. Father James arose at 8: 30, put on his habit, which he was glad to be able to wear again, and he was brighter than usual when the nurse came with a light breakfast. But suddenly before he tasted it, a turn for the worse came. The alarm was given, and the Sister in charge rushed to his room. With her came two priests, who were in the same hall. They hardly had time, one to give him absolution, the other the last blessing, when his heart ceased beating. In less than fifteen minutes the end came, and this good Father passed to his reward. A message was quickly telephoned to the Retreat, that Father James was worse, and Father Rector hurried his confessor away and followed immediately after, himself. But all was over when they reached the bedside of their friend and companion and confessor. Never have they known preparation made more carefully for death than that made by Father James; never have they known a more peaceful and holy death than his. Cardinal Gibbons, the clergy and all the Religious Communities of Baltimore showed their great regard for Father James, and their sympathy for our brethren in the loss which they sustained. Messages of condolence came from far and near. The funeral was very largely attended, and none seemed to feel their loss more keenly than the poor boys of St. Mary's Industrial School. The hearts of all went out in tenderest sympathy to Father James' sister, the only one of the family now left to mourn him.

Father James loved our Congregation devotedly, and he clung fondly to its holy and venerable traditions, and now may we hope that he is at rest with the elect of God, and that in heaven he will join our Holy Founder and the other saintly Passionists who went before him, in asking a continuance of God's blessing for our Congregation and especially for our Province of St. Paul of the Cross.

### Father Bonaventure, C.P.

In Father Bonaventure, the American Province lost one of its ablest men, a truly devoted son of the Congregation and an indefatigable laborer in the Lord's vineyard.

He was known in the world as James Brown, and was born in Providence, Rhode Island, January 11, 1847. His parents, Eli Brown and Lucy Williams, were of the old Puritan stock, and the whole family belonged to the Unitarian sect. When he was about eighteen years

old, he associated much with Catholics and was greatly impressed by their good example. He was thus led to attend a mission given by our Fathers in his native city, in the course of which he was enlightened by divine grace to see the truth and the beauty of Catholicity, and in the face of strong opposition he embraced our Holy Faith. He was baptized at the close of the mission, March 25, 1866. At that time, and especially in that seat of Puritanism, converts were few and the Catholics were nearly all Irish or of Irish descent; so, when young Brown entered the Church, he was ostracized by his former associates and disowned by his family. But the good Irish people received him with open arms, and he soon became more Irish than the Irish themselves, adopting their ways and even their peculiarities of speech to such an extent that ever after he was thought to be an Irishman born. Nor did he give himself any concern to rectify this impression, for he was always loathe to speak of his Protestant origin or refer to his conversion. Notwithstanding the harsh treatment he received from his family, he always remained devoted to them, and at last had the consolation of bringing into the Church his brother, Artemus. Two years after his own conversion, he made his profession, March 1, 1869. In February, 1874, he was ordained a priest. In the following year, whilst studying sacred eloquence, his Superiors noticed his accurate knowledge of dogmatic and moral theology, the clearness of his ideas, and his facility in expressing them, and chose him for missionary work as a catechist. From that day till his death his highest ambition was to be a catechist who "need not to be ashamed, rightly handling the word of truth." At home and abroad he studied incessantly to perfect himself in this branch of missionary duty. He learned sufficient French and Italian to read the most approved catechists in those languages. His extensive knowledge of the Fathers of the Church, and his eagerness to read new theological textbooks, were effects of the same ambition. Bishops and priests recognized in him a finished catechist, and however eloquent his companions might be as preachers, none could hold the attention of an audience more closely than Father Bonaventure with his plain, practical instructions, containing the very pith of the Church's teaching, and clothed in language chaste and terse and wonderfully pleasing. In his strong, earnest character there was a dash of quaintness which was perceptible in everything he did or said. Bishops and priests admired him for his learning and his zeal for souls. On missions, though for years suffering from inflammatory rheumatism, he never missed an exercise nor curtailed an instruction, though at times he had to be helped to the platform and remain seated on a chair. His confessional was always thronged with men; he seemed to have a special attraction for them, and his patient care in guiding them won their hearts. The esteem entertained for him was evidenced at the time of his death, when, from all parts of the

country, prominent men gave expression to their sorrow at his loss.

As a religious, he was beloved by his brethren; his wide experience, his interesting anecdotes, his ready wit, but more than all, his genuine charity, made him dear to them. He loved to wait on the sick, and even when suffering himself, he would sit up night after night tending them. He was a very humble man; he never sought honors, and always considered himself the last and least in the community. He was particularly noted for his obedience, and, in this respect, endeared himself to his Superiors, who could always rely on his fidelity. He often said that obedience was the only virtue he possessed, and that without it no man could claim the title of religious.

Five years before his death, Bright's disease made its appearance, but he continued his labors till, after a series of seven missions in Texas and Florida, he came home a confirmed invalid. Seeing that the disease must prove fatal, he asked that his old companion and confessor might see him and prepare him for death while he still enjoyed the full use of his reasoning powers. Having thus prepared himself, he seemed to rally somewhat and was sent to our Retreat in Dunkirk. In a short time, however, the end came, and Father Bonaventure, after thirty-two years spent in the Congregation, more than twenty of which were employed in giving Missions, fortified by the sacraments of the Church and fully resigned to God's will, went peacefully and hopefully to his rest on the 19th day of January, 1900.

### Father Maurice, C.P.

In February, 1894, tidings were received by cable from Buenos Aires of the death of the Reverend Maurice Smith, Passionist. Father Maurice, whose secular name was Theodore Dehon Smith, was a son of the late General Kilby Smith, who made an honorable record as a Federal Commander in the Civil War, notably as General Grant's Chief of Staff in the Mississippi Campaign.

Father Maurice was born in Nac-o-cheek in Logan County, Ohio, on the 1st of January, 1857, and was therefore thirty-seven years old at the time of his death. The family moved to Philadelphia during his boyhood. Entering business while yet young, he obtained a lucrative position in the Pennsylvania Railroad Company. But feeling himself called to higher things, he resigned the prospect of a successful career in the world and on his twenty-first birthday entered the Passionist novitiate at Pittsburgh. He was ordained to the priesthood on March 1, 1885, and was almost immediately employed in active work. After taking part in missions in various dioceses, he was appointed professor of Belles Lettres in the Passionist monastery at Normandy, Missouri, where he remained until he offered himself in 1889 for the South American mission. In October of that year he sailed with some companions for Rome and then for Buenos Aires. For a time he labored

with energy on the missions in this distant field, and with unusual success, winning all hearts by the magnetism of his character and the charm of his spoken words. But symptoms of heart disease, which had been long suspected, began to develop themselves in an alarming manner, and he gradually sank, facing the certainty of approaching death with a beautiful resignation until as we have learned, he expired on the 15th of February, 1894.

In Father Maurice Smith the Congregation of the Passion lost one of its valued members. Tall and slender in person with aquiline features, his appearance and manner at once arrested attention. He had devoted himself in particular to the study of literature, and had acquired an admirable English style, which showed itself even in his conversation, and to which, as a preacher, his delivery gave marked effect. But it was only after long acquaintance that the beauty of his character made its full impression upon those who were privileged to become his friends. He was indeed a most lovable man. Gifted with a fine intelligence and a generous soul, he always aimed at the highest ideals. Perhaps his most marked characteristic was a noble and quiet disdain of all things mean. Gentle in his ways, courteous in his words, sparkling with ready humor, yet charitable in all his thoughts, he was the type of a well-bred gentleman, the Christian scholar, and the true religious. Through letters from his friends in Buenos Aires, and from the testimony of one of them who lately returned from that distant city, we know with what calmness he bore his fatal illness, and with what fortitude, and even tranquil joy, he awaited his end. Cut off in his prime, he was one whom it is hard to lose. May his memory be kept in benediction.

On Wednesday, February 21, 1894, a solemn High Mass of Requiem was sung at the Cathedral in Philadelphia by Reverend Father Robert, C.P., with Reverend Father Wall of St. Dominic as Deacon and Reverend D. J. Brangol of St. Patrick as Sub-deacon, and Reverend Father J. F. McQuade as Master of Ceremonies. At the conclusion of the Mass, the Most Reverend Archbishop, who had occupied his throne during the Mass, gave absolution.

Father Robert, clad in the simple black habit of the Passionists, preached a sermon in which he depicted the earnest faith, the patient submission, the undaunted courage with which Father Maurice had borne heavy trials. He gave the testimony of his brethren to his holy life and death, and said that thousands would bless his memory. He was a hero and a martyr of zeal in the missionary field.

These are given as types. Many other saintly and zealous priests who labored in the missionary field could be named; but for the present these are given as illustrations. The list may be given later on for the edification and emulation of their successors now laboring to garner the harvest of souls.

# CHAPTER XXXIV

## ST. MARY'S, DUNKIRK

St. Mary's Retreat, Dunkirk, New York—Early Record—Grotesque Insult to St. Patrick.

IN ANY narrative, digressions that detract from interest in the theme are out of place; hence accounts of the Retreats of the Order in America were reserved till they could be introduced without lessening interest in the general narrative. They will now be given in the succeeding Chapters, and will be limited to what is of general interest. What is merely local and not of general interest is left to other annalists. After St. Paul's Retreat in Pittsburgh, Pennsylvania, the next in order of foundation was St. Mary's in Dunkirk, New York.

The earliest Catholic event recorded of this town is a visit of the Right Reverend John Timon, D.D., Bishop of Buffalo, in 1848, accompanied by Reverend Thomas McEvoy. As there was no place in Dunkirk suitable for Divine Service, Mr. Devereaux offered his carriage to the Bishop and they drove to his home in Fredonia near by. Here the Bishop offered the Holy Sacrifice of the Mass, preached to the little congregation and baptized several converts. Long before a settlement had been made in Dunkirk, French missionaries visited the locality and ministered to the Indians and French. And prior to the arrival of the first passenger train from New York over the Erie Railroad, a goodly number of Catholics had settled in the town, and Mass was offered in the home of William O'Neil on Front Street. This arrangement continued till a temporary church was erected. In 1850, the Devereaux family offered a plot of ground on West Front Street for this purpose, but for some reason the church was not built on it. In 1851, the Bishop purchased a strip of land on Second Street between Robin and Plover Streets and there a mission chapel was constructed and the Reverend W. Lennon appointed pastor. A few months later, he was succeeded by Reverend Peter Colgan, not yet a year ordained. The completion of the Erie Railroad to Dunkirk, brought many accessions to the Catholic population. It was the terminus of the Erie Railroad and a shipping point to the Great Lakes. Soon the need of a better location and a new church was felt; a subscription list was opened in 1853, and the names of 440 are found on it—all of Celtic origin. Mrs. Ann Devereaux was the most generous

contributor. Bishop Timon visited Dunkirk in 1851 and 1852. He confirmed large classes of children and many adults. He saw a great future for Dunkirk, and he encouraged the priest and the people to go on with their plans and build a handsome and substantial church to accommodate the growing congregation. The present site on Washington Avenue was purchased on July 2, 1852, and in the following year about the same date, the corner-stone was laid by the Vicar-General, Very Reverend Peter Bede.

The new church, St. Mary's, was sufficiently advanced to have Mass offered in it for the first time on the feast of St. Patrick, March 17, 1854. It was ready for dedication on November 12, of the same year. Bishop Timon was in Rome at this date for the definition of the dogma of the Immaculate Conception, and Bishop Young of Erie dedicated the church and preached the sermon; while Father Bede, the Administrator, sang the Mass. There was a large audience of Catholics and non-Catholics present, and they listened with wrapt attention to the sermon, which was one of great beauty and force, on the Unity of the Church. A select choir came from Buffalo and added to the attraction of the occasion. It was a day of joy and triumph for the people of St. Mary's. The church is of pointed Gothic style and was designed by Mr. P. C. Keeley, who built the noble Cathedrals of Providence and Hartford and the church of the Passionist Fathers in West Hoboken, New Jersey. While St. Mary's was a wonder in its day, Mr. Keeley kept in mind the slender means of the congregation, and there was less ornament in it than is usually found in Gothic churches.

While in Rome in 1854, Bishop Timon called on the General of the Passionists and made the request that the second foundation of the Order in America be in the diocese of Buffalo. Father General promised the Bishop that the Fathers in Pittsburgh would be directed to accede to the request. On returning home, the Bishop called on the Fathers and told them of the promise made by Father General. The Fathers cheerfully acquiesced, but asked the Bishop to give them a little more time, as they were still few in number. Later on, the Bishop asked to have one of the Fathers come and give a retreat to his clergy, and Father Gaudentius was assigned to this work. The Bishop immediately requested this Father to give a mission in the Cathedral. Both the retreat and mission were so satisfactory to priests and people, and their fruits gave the Bishop so much joy, that he urged his claim again to have the Fathers come to the diocese. The matter was taken up at once; several sites were considered; the Bishop favored Dunkirk, while leaving the freedom of choice to the Fathers, and they agreed on Dunkirk. Father Colgan, after nine years of faithful work in Dunkirk, was transferred to the Cathedral in Buffalo on April 19, 1860, and on the 20th, the second Sunday after Easter,

the Passionist Fathers took charge of St. Mary's. Father Albinus was the first of the Fathers in charge of the congregation. Fathers John Baptist Baudinelli and Andrew McGurgan were assigned as his assistants, with Brother Boniface Feld to superintend domestic arrangements. The people loved Father Colgan. He was energetic, persevering and very genial, and he accomplished more than mere recital can tell. He had endeared himself to his flock and separation was hard for both. But he was destined for other great works in the diocese, while Providence was preparing the way for still higher blessings for St. Mary's and its attendant missions.

Father Albinus at this time was master of the English language, and he had received a thorough training for parochial work at Loretto, Pennsylvania. He was magnetic, eloquent, full of energy and zeal, and very soon he had won the good will of the people and had them interested in everything he took up for the welfare of the church. They were quickly reconciled to the new arrangement. Parochial events, as culled from the old records, at this early date are like those of a well-organized parish in our day. A summary of them though local, will be interesting here:

1st. May devotions inaugurated, with beautiful May crowning at the close of the devotions.

2nd. Lecture by Bishop Timon on the State of Disembodied Spirits after Death until the Judgment.

3rd. Opening of boys' school.

4th. Formation of choir for High Mass on Sunday.

5th. Outing for the children at the lighthouse, June 5th, beginning with Mass at 7: 30, and ending with prayers in the church at 6: 00 P. M.

6th. Mission opened June 10th, to last for two weeks, by Father Gaudentius and Father Anthony.

7th. Picnic on July 4th for the benefit of the orphans and school, at Silver Creek.

8th. Two lectures in August by the Reverend D. W. Cahill, Erin's famous champion.

9th. Excursion late in August to Buffalo by boat. Father Albinus was strong on temperance, and a committee was charged to see that there was no infringement during the outing.

10th. Spire on the church tower finished.

11th. Schools re-opened in September on an improved scale, with a select class at the convent taught by Mother Anastasia.

12th. Confirmation and lecture by Bishop Timon.

13th. Novena for the Feast of the Holy Rosary, and Triduum for the Feast of Blessed Paul of the Cross.

14th. Novenas for the Feast of the Immaculate Conception and Christmas.

15th. Father John Baptist placed in charge of schools and children.

16th. Festival on New Year's evening to assist good people suffering during the hard winter.

17th. Night school opened for working boys and girls.

18th. Organization of St. Mary's Temperance Society, famous in the annals of the parish.

19th. Organization of St. Aloysius Temperance Society.

20th. Celebration of St. Patrick's Day. The Feast itself fell on Sunday and the festivities continued for two days. On the first day, the Military Company and the two Temperance Societies received Holy Communion in a body. On the second day, Solemn High Mass at 10:30 and immediately after Mass a grand parade through the town, headed by the Emmet Band, "St. Mary's Own." In the evening there was a banquet at Union Hall and a great display of oratory, and several famous orators of old St. Mary's Temperance Society were discovered that evening. It brought the first year of Father Albinus' administration to an end.

The last of the old guard of St. Mary's, Mr. John O'Brien, gave the writer an account of the welcome given the Fathers on their arrival in Dunkirk. Captain Barrett directed everything. He visited the Fathers in Pittsburgh before they came to Dunkirk, to assure them of a kindly welcome, and he and a corps of other gentlemen, the youngest among them John O'Brien himself, did everything in their power to make the Fathers welcome and to aid them in their work. They furnished the home and put the house in order for them. John O'Brien said: "The Fathers grew in the esteem of the people; their work in the parish was divine; the change wrought was like that from earth to heaven; Father Albinus was revered as a saint; the leading families responded splendidly to his appeals; they entered the various Societies; others fell into line and their new associations worked a wonderful change, for it was in them to be good. Father Guido was a gentleman and a Roman, as well as a good priest. Non-Catholics had great respect for him. Among the parishioners John Madigan, Sr., was the best educated man in western New York; and the 'Americans' recognized the fact and consulted him. He was handsome in his day, a superb horseman, and our Grand Marshal on St. Patrick's Day. Men like him, and we had many, thank God, lived down the calumny and reproach with which British propaganda followed us to America. Captain Barrett was a prince among men and we loved him." Here the old man's voice faltered and his eyes were moist. But he regained his composure and in a lighter vein recounted an amusing incident of the pioneer days in Dunkirk. "One St. Patrick's Day, early in the morning, a young Irishman going home from Mass, noticed something unusual on a telegraph pole as he approached the post-office on Center Street. Coming closer, he saw a picture of St. Patrick with cope and

mitre and stole, nailed to the pole. The Saint wore the pectoral cross; but round his neck there was tacked a string of small potatoes. It was an insult to the Saint, and a sly reflection on his people of Erin. Of course, it was grotesque and amusing, but for the irreverence to St. Patrick. Well, our young friend hurried home; secured a good sharp axe and returned to the scene of the sacrilege. He took off his hat and coat, and after bowing to the Saint, he began to hew down the pole. He had nearly finished his task when discovered. He was placed under arrest and taken to the lock-up. The news spread quickly and there was intense feeling over the incident. Mr. John Doherty, one of our most respectable citizens, then young, dashing, and fearless, collected a number of young men like himself. They went to the prison, broke it open, and released the prisoner. They dared the civic authorities to re-arrest him; but these thought discretion the better part of valor. John Doherty won the day for St. Patrick.

No man has left a name more honored in Dunkirk than Captain Barrett. He was before all a Catholic gentleman—true to God, true to conscience, and therefore true to the country of his adoption—even to "the supreme sacrifice." He was typical of a class from fine old families of his native land. He was born in Ballynook, County Mayo, March 17, 1832. When fifteen, driven by misrule in his own land, he came with his mother and younger brother and sister to the United States, to struggle for existence here. He was poor, Irish and a Catholic, and England's propaganda in America, made these qualities a reproach and stigma. With hard bitterness she followed her victims, and would crush them here with derision and a sneer—"the Hottentots!" Young Barrett's native talents and sterling honesty brought him to the front. As a lad he was recognized by Mr. Minot, superintendent of the Erie Railroad, and his advancement was rapid. President Buchanan made him post-master of Dunkirk. He now organized a Military Company called "The Jackson Guards." They were an independent Company and Barrett was commander. Scarcely had Fort Sumter fallen when he was on the way to Fort Scott with his Company. They took a prominent part in the Battle of Williamsburg, Pennsylvania, and while leading his men during the engagement, the gallant captain fell mortally wounded, on May 8, 1862. His body was brought to Dunkirk by Thomas Horan, one of his men. As he could neither hire nor commandeer help, he was forced to carry the body of his beloved captain in his arms for miles, and amid incredible difficulties carried out the commission given him by the Company.

Captain Barrett's funeral was the greatest tribute of respect ever given any man in western New York. St. Mary's did her best to honor her noble son and to comfort the bereaved mother. Catholic and non-Catholic vied with each other in honoring the hero. He died in the arms of the priest on the battlefield, strengthened by the graces of

the holy sacraments, with an act of love of God on his lips. True to the country of his adoption, one of nature's noblemen, whom all loved and whom each mourned as a personal friend—is it surprising that after so many years the tears come unbidden to the eyes of his comrades when his name is spoken? He was buried with military honors; the church was crowded, the eulogy superb, the grief intense. In his eulogy it was said: "Captain Barrett was simple, guileless, brave, and affectionate; he was manly and talented, of pleasing manners, and courtly address. He was always a Catholic and never ashamed to practice his religion under any circumstances. He won an enviable position in life and honorable distinction in death. He died a hero and a devout Catholic. His soul went to God." The drums were doubly muffled; and orders given in suppressed tones as he was borne to St. Mary's Cemetery, and there he rests in the bivouac of the dead.

"The muffled drums and roll has beat
The soldiers last tatoo;
No more on life's parade shall meet
That brave and fallen few;
On Fame's eternal camping-ground
Their silent tents are spread;
And glory guards with solemn round
The bivouac of the dead."

—*Theo. O'Hara.*

After having given his best attention to the interests of the parish, Father Albinus now turned his thoughts to the new Retreat. He purchased ground on Washington Avenue beside the church for this purpose. The corner-stone was laid on May 26, 1861, by Bishop Timon. Captain Barrett led the Jackson Guards to the place of the ceremony; all the church societies were present, with a great concourse of people from the surrounding missions. The Bishop addressed the audience. He expressed the pleasure it gave him to officiate on this occasion; and he congratulated the people of Dunkirk on having secured worthy priests who would be unremitting in their efforts to advance the spiritual and temporal welfare of all those under their charge. Here, too, would be educated men of God, holy priests, who would go forth to preach the glad tidings of the Crucified Saviour and bestow innumerable blessings on the people and their children.

In the absence of the Bishop, Father Albinus was deputed to dedicate the new "monastery" on Sunday, July 20, 1852. The building was very modest and erected at as little cost fully compatible with monastic rule. It was soon ready for a small community, and a band of students was sent from Pittsburgh with Father John Thomas Stephanini as professor. Later, Father Basil Keating added to the monastic property. Father John Baptist purchased lots. Father Stephen

FATHER ALBINUS MAGNO OF THE INCARNATE WISDOM, C.P.

One of the Pioneers in America

Kealy and Father Felix Ward secured the last addition to the tract as it stands at present. In 1863, Father John Baptist was elected Rector and Father Albinus resumed his work on the missions. On September 7, 1862, Bishop Timon ordained Fathers Frederick and Charles Lang, and Martin Meagher, in St. Mary's; and on March 28, 1863, Fathers William Geoghan and Basil Keating were ordained in the Buffalo Cathedral. Father Guido succeeded Father John Baptist as Rector of St. Mary's in 1866. He was young, energetic, and gifted. He was a providential man for the needs of St. Mary's. He decided to build a school for the children of the parish on a large and substantial scale, and at the same time a hall that would be a source of revenue for the support of the school. The building was handsome, in Roman style and built to last for ages. Columbus Hall, with its elegant galleries, could accommodate twelve hundred people. It was the finest in western New York. The classrooms were vastly superior to anything up to date, in accommodations for the children. Mr. H. J. Miner stood with Father Guido for this superb structure. In the Fall term of 1869, the new school was opened with nine classrooms.

Columbus Hall was a vast improvement on old St. Mary's on Front Street, where the mission chapel had been used as a school on weekdays. A curtain veiled the little sanctuary and altar during school hours. Lay teachers were employed. Mr. Bernard McCabe and Rose Colgan, the priest's sister, were the first teachers. Then Mr. Ostrophys became head master, and well was he remembered by some of the best men of St. Mary's. He was a stern man and ruled with a rod, but a good teacher, and his pupils became masters themselves in elementary studies and ripe for college courses, and all made good. The Hon. J. J. McDonough, M. J. O'Donnell, Michael Maddigan, J. W. O'Brien, Richard and Peter J. Mulholland, Reverend John Donahue, T. Mulligan of Erie, John Burke, and Michael Crawford of Buffalo were among them. In the Fall of 1855, Bishop Timon sent Sister Francis, a member of the Holy Cross Community, of Notre Dame, Indiana, to take charge of the school. She was a very accomplished lady and a good teacher. She was assisted by several candidates whom she received into the Community. These Sisters returned to Notre Dame in 1858, and were succeeded by the Sisters of St. Joseph from Buffalo. The first band were Sisters Francis Joseph, Agnes, Bernard, and Augustine. They rented and subsequently purchased the Grosvenor building on the east side of Washington Avenue. This answered the purposes of school and convent till 1867, when they purchased the Edwards property, the site of the present handsome convent and orphanage built by Mother Anastasia. The Grosvenor building, a frame structure, was now moved over to the Edwards property, and devoted to school purposes exclusively. Lay teachers taught the boys, and the Sisters, while superintending the school, taught the girls. This arrangement lasted

till 1873, when the Sisters undertook to teach the boys and girls, four years after the opening of the Columbus Hall building. The new departure won approval by its happy results. The zeal, efficiency, spirit of self-sacrifice, and above all, the religious character of the Sisters, gave them power, not only in imparting secular knowledge, but in molding the hearts and characters of their pupils for God and duty. Hence the noble Catholic men and women turned out by St. Mary's School and the number of vocations to the priesthood and convent life among its pupils. Both priests and people owe them an eternal debt of gratitude. Mother Mary Anne was one of the most advanced educators in the country and her Sisters had the best training to qualify them for their work. Hence they were ready for the Academic department and Regents' Examinations, when St. Mary's School secured the Regents' Charter and was affiliated to the University of the State of New York, the first parochial school in the diocese to take this rank. Mother Anastasia was a great asset in Dunkirk. She was strong, wise, and saintly, with a heart of gold, and St. Mary's School had her best interest. But this did not lessen her care of the little orphan children. She built not only the handsome convent opposite the church, but the home for orphan girls beside it, and another outside the city for boys, known as "The Farm." Mother Philip, too, is gratefully remembered in Dunkirk. The presence of these refined and holy women had an elevating influence on all, Catholic and non-Catholic alike, and among both they have had generous friends who aided their works of mercy.

# CHAPTER XXXV

## STORY OF A CONVERT

St. Mary's (*continued*)—Story of a Convert—Father Basil Keating—Golden Jubilee—The Bishops of Buffalo—Holy Cross College.

FATHER GUIDO was succeeded as Rector by Father Martin Meagher in 1869, and in 1872, Father Basil Keating became Rector. He was very genial and cheery in manner; and he became a prime favorite with St. Mary's people. His zeal for the beauty of God's house and the dignity and seemliness of His worship, attracted the attention of Mr. Hiram J. Miner and they became friends. This gentleman had aided Father Guido in the construction of Columbus Hall, and now he turned his attention to the church and aided Father Basil in its renovation. Mr. Miner was typical of the fine American, and a brief account of him will be interesting to the reader and will give this good man a place in this narrative. He was received into the Church in 1865. For over thirty years he had been a strict Presbyterian. He was a man of great uprightness of character, strict attention to business, and successful in every venture. In 1859 he opened a bank at Dunkirk after years of experience in positions of trust in this line. He married a Miss Adeline Hungerford and their union was blessed with five children. At the date of our history only one son was living. Mr. Miner adopted a niece, Miss Jeanette Cowan. In 1860 he was a delegate to the Democratic National Convention and was an Elector. During the Civil War he was a "Copperhead," as the people in the North who sympathized with the South were called. He was openly attacked from the pulpit of his own church by the Presbyterian minister, for his political views. He had the same experience in the other Protestant churches of the city. In one of them, the attack was course and violent. Then he said to his daughter: "Child, we have tried all the churches and the preachers talk politics and attack us. I am done with this business." "Papa," she answered, "we have not yet tried the Catholic Church." "You are correct, my child," he answered; "we shall go to the Catholic Church." He rented two seats in St. Mary's, well to the front in the center aisle, and he and his daughter attended the late Mass and Vespers every Sunday. While prayers were offered for peace and the welfare of the country, nothing but God's word was heard from the pulpit.

Mr. Miner read the Syllabus of Pius IX, in 1864. He was deeply

impressed, and said: "He is the Great Shepherd of souls and holds the place of Christ." During Lent in 1865, Father Philip Birk, then a young priest and professor at St. Mary's, gave a series of sermons on the Church every Sunday evening. One evening his subject was: "The Unity of the Church." Mr. Miner was deeply impressed and on returning home said to his daughter: "If that young priest is right, I am wrong." He asked for an interview with Father Philip; and it was arranged that twice a week they would meet in the evening and discuss a point of doctrine to be agreed on beforehand. Mr. Miner wanted to sift everything and be sure of his way. This continued for five months, till Father Philip and his students were transferred to St. Michael's Retreat, West Hoboken, New Jersey, Father Gaudentius then took up the discussions till Mr. Miner was entirely satisfied. He had meanwhile been imploring the Divine Guidance and received the grace of faith. He and his daughter Jeanette were received into the Church on the third Sunday of Advent, 1865, Mr. William O'Neil acting as sponsor. The event made a profound impression in Dunkirk. From the day of his reception, till the day of his death, Mr. Miner was a devout Catholic and most devoted to the interests of St. Mary's.

In 1873, the church was practically reconstructed. Nothing of the original structure remained but the walls and tower. Even these had to be strengthened, as they were partly undermined. It was indeed a temple of beauty, on the day of its rededication, November 30, 1873, by Bishop Stephen Vincent Ryan, and it was owing chiefly to the munificence of Mr. Miner. The annalist says: "Mr. Miner had the church rebuilt and decorated. He shared the privilege with others, of adding to its beauty in detail." St. Mary's Orphan Asylum, a solid and handsome structure, was built by him. He was a friend when friends were few, and he came to know and love the people of Erin, now his fellow-citizens of St. Mary's congregation. While attending a festival in Columbus Hall, on the evening of March 17, 1872, he caught cold, and it developed into pneumonia. Full of faith and hope, he received the Last Sacraments; then this matter-of-fact man said: "This is the happiest day of my life," and he exhorted his non-Catholic relatives and friends around his bed to enter the one fold of Christ and die Catholics. He died on Holy Saturday, at 10 A. M., as the bells of St. Mary's announced the Resurrection. He left $10,000 to Bishop Ryan, $10,000 to St. Mary's Orphan Asylum, and $5,000 to St. Mary's Church, besides a pro rata on the residue of his estate. He was buried on Easter Monday; the church was crowded to pay a deserved tribute of respect to the memory of "a good man, a useful citizen, and a devout Christian," *R.I.P.* Father Basil was reëlected Rector of St. Mary's in 1875, and died before the end of this term. A slight injury from a mere accident turned to erysipelas. This happened during a mission at Old St. James' Church in New York. He was taken to St. Michael's

Monastery and given the best medical care. His heart was reached by the attack and he passed away. The grief of St. Mary's people when the death of this saintly priest was announced to them, revealed the place he had in their hearts. He was greatly beloved by his own brethren for his endearing traits, and was a serious loss to the Order, as he was rated one of its best missionaries. Father Alphonsus Rossiter was chosen to fill out the unexpired term. Then Fathers John Baptist and Guido succeeded each other. Father Stephen Kealy was chosen Rector in 1884, and reëlected in 1887. Soon after the Chapter, Father Lawrence, the Visitor-General, came to Dunkirk and directed that a preparatory seminary be erected for aspirants to the priesthood in the Order. It was decided to add a wing to St. Mary's and Father Stephen began the work in 1888. The corner-stone was laid by Father Benedict Murnane, the new Provincial. Father John Baptist, Father Felix, Father Stephen, Father Albert, and Father Mark succeeded each other in charge of St. Mary's. Year after year the best and ablest priests of the Order in America continued the work begun by Father Albinus for St. Mary's parish. The record of those years is simply a repetition of work for the school, the church, and societies of the parish, but ever on a larger scale as time went on and opportunities grew, till they secured the best for St. Mary's people. Even Dunkirk's civil and industrial advancement received their best attention, and an immense impetus was given it for growth and things higher and better. St. Mary's people led the way in progress, in higher education, in civic virtue, while their splendid faith and loyalty to the Church are the wonder of non-Catholics in western New York, and inspire their emulation. St. Mary's was made a "Regents' School," the first parochial school in the diocese, affiliated to the Regents of the University of the State of New York, and took rank with the Dunkirk High School, one of the best in the State. This led to the remodeling of the interior of Columbus Hall; and for discipline, and thoroughness, St. Mary's is unsurpassed by any in the State. And now professional students and students from the State Normal at Fredonia came to St. Mary's Academy to take the Regents' Examination for diplomas in all studies required to enter business and professional life. St. Mary's debt to Father Mark for this new departure in school work can never be sufficiently appreciated. The work done by the Fathers who have succeeded him since the Golden Jubilee of St. Mary's will be recounted by later annalists.

The Golden Jubilee of St. Mary's church was celebrated on November 13, 1904. It was preceded by a very successful mission given by Fathers Valentine and Alexis. Bishop Colton arrived on the evening of the 12th accompanied by Monsignor Baker, V.G., Dr. Cronin, editor of the *Catholic Union and Times*, Father Edmund T. Gibbons, the Bishop's secretary, now Bishop of Albany, and the Bishop's saintly

and beautiful sister, Miss Josephine Colton. At 7 P. M. the men assembled for the exercises of the mission. After the sermon, they left the church and formed in line, 1,500 strong, and went to the station to meet the Bishop and his escort. All the societies were in line and thousands had gathered for the welcome. As he stepped from the train the people cheered and there was an outburst of enthusiasm unequaled in the history of the city. The Bishop sang Pontifical Mass; Monsignor Baker preached the sermon and Dr. Cronin was Arch-priest. It was a day of joy, with one sad note. Father Mark, the beloved Rector, had fallen at his post from over-work and was far from home, on the sick list. His letter to the congregation was full of beauty and pathos. Father Felix, the Provincial, spoke for him. The Bishop and the Provincial had been classmates and were devoted friends and their meeting on this occasion was a source of genuine pleasure to both. The Bishop had postponed his visit to Rome to be present at St. Mary's Golden Jubilee. But Dr. Cronin's account of the Jubilee, on the editorial page of the *Catholic Union and Times*, will be found in the files of that paper by the future annalist. It was classical in beauty and taste, like all the papers that came from the "Matchless Editor," when his heart inspired his pen. His "Fifty Golden Years" is "a poem in prose."

St. Mary's founded and attended the missions in Forestville, Sherman, Westfield, Brocton, Fredonia, French Creek, Ripley, Sinclairville, and Stateline—Chautauqua County; in Dayton, Cattaraugus, and Gowanda—Cattaraugus County; in Andover, Cuba, Wellsville and Friendship—Allegheny County; in Angola, Erie County; and in the city of Dunkirk, Sacred Heart Parish, for the German population. When these missions had grown and were able to do for themselves, they were handed over to the diocesan clergy appointed by the Bishop. St. Mary's is the mother church and is regarded as the sanctuary and place of pilgrimage by the surrounding country. It has given many noble priests to the Church and a host of holy women to the cloister. Among the priests, Father Robert McNamara, the famous missionary, Father Raphael Toomey, Father Basil Malone—very gifted men; and Father Agatho Clifford, gentle, talented, and magnetic—all now at rest with the saints. And a long line of excellent priests still in the field and good for many years of fruitful work,—as Fathers Denis and Alban Callagee; Father William Harding; Father Edward Goggin, and Father Fidelis Cummings. There are several students of theology at the various monasteries, and many more to its credit at the Preparatory College of Holy Cross.

The Bishops of Buffalo have been friends of St. Mary's—the apostolic Timon, who brought the Fathers to the diocese, and who took great comfort from their work and success; Bishop Ryan, the "St. Francis de Sales of the American Hierarchy," who confided in them

and "in their care of every Catholic interest of Dunkirk"; Archbishop Quigley, the strong and tactful and fearless, the friend of the priests and "a Passionist himself in all but the name"; and the gentle Colton, who spent himself in labor and love for his clergy and people, and whom all now rank with the Venerable Bishop Neumann as a saint. The ties between him and the Fathers were those of delicate friendship, and Father Felix, who knew him from boyhood, declares that "he was always a saint." While Bishop Colton was Rector of St. Stephen's in New York, Father Alfred Cagney, now Consultor-General of the Passionists in Rome, came from the West to meet his mother. She had traveled 3,000 miles on her way to his ordination at St. Paul, Kansas, but failing health interfered with the balance of the journey, and it was arranged that he come on and sing his first Mass at St. Stephen's. Father Colton made the handsomest arrangements for the ceremony and he extended congratulations to mother and son on that joyful occasion. His address deeply moved the congregation. It was a happy hour for the young priest and his mother. Words failed Father Alfred when he would express his appreciation of Father Colton's goodness and amiable courtesy, as they parted. Father Colton took his hand and said simply: "Say one Hail Mary for me. If you had a million dollars in one hand and the Hail Mary in the other and gave me a choice, I would take the Hail Mary in preference to the million dollars." It revealed Bishop Colton's character. He was a man of God. Father Lawrence, the Visitor General, on his visit to Dunkirk in 1887, directed that the Preparatory College be established there. It was midway between the East and West, before the division of the Province, and the location was well chosen at the time. After passing the eighth grade in the grammar school, aspirants to the priesthood in the Order are admitted to the college for a course of five years in the classics. The greatest care is taken in the admission of applicants, as they are destined for the priesthood and community life in the Order. They must come of respectable families, as the Church holds good parentage an indispensable requisite for the priesthood. They must give satisfactory evidence of aptitude for study as well as community life. They must be of blameless character and excellent conduct themselves, of tender age, at the formative period, tractable, genial, sociable. Stubbornness, hardness, harshness of manner, moroseness, and fickleness, would unfit them for the religious life. Good health and hardy constitutions are required by the rule of St. Paul of the Cross. *Mens sana in corpore sano* is necessary for the validity of profession. If these requirements are met and the applicant approved by Father Provincial, admission to the college follows. Here the candidate's vocation is fostered and he is prepared for the Novitiate. The expense of the Preparatory College is moderate, just enough to save the boy's self-respect and independence during his col-

lege course. After his religious profession, the Church requires the Order to meet all expenses for maintenance and education, though his family be in affluent circumstances. A number of scholarships have been founded for the Preparatory, as in other colleges, and these are awarded by Father Provincial to the most worthy applicants. God's blessing is shown in the number and quality of candidates and in the interest awakened in the matter of scholarships. While the rules of the Order are strict, they are not severe. Prayer and study and class-work and recreation are nicely blended and the tasks of the day are interesting, never irksome. Candidates are attracted by their sublime vocation, and their only ambition is to prove themselves worthy of it. If not perfectly happy, boys are free to return home. The beautiful influence of the Catholic home and school and watchful care of the clergy, may develop an aspiration, now and then, that does not mean *a vocation*, and when this is discovered, the only honorable course for the youth is to return home. He will make an excellent layman and become a credit to his family and an honor to the Church.

After twenty-five years existence in Dunkirk, the Preparatory was transferred to St. Joseph's, Baltimore. More room was needed to accommodate the boys, and it was decided to send them to Baltimore till the new college outside Dunkirk, on the lake, would be ready for them. St. Mary's was restored to its former monastic uses, and the professional scholastics reëntered it.

On July 16, 1916, Father Clement, the Provincial, with the community of St. Mary's proceeded to "The Grange," and ground was broken for the new college. On Sunday, September 10th, the corner-stone was laid by Bishop Dougherty. It was his first visit to Dunkirk and a great welcome was given him by the city. Thousands of people were at the station and along the streets; all the Catholic societies of Dunkirk and Fredonia were in line. A large delegation of priests from Buffalo and all the parishes founded and attended by St. Mary's in the neighboring counties, were present. Fathers Clement and Alfred, the Provincials of the two Provinces, and all the Superiors, came on for the ceremony. Bishop Nussbaum preached the sermon. He was at his best in reviewing the work of the Fathers in Dunkirk and the surrounding counties, and the noble coöperation of the people and the happy results. Bishop Dougherty then addressed the vast assemblage, referring to his long acquaintance with the Passionist Fathers, his admiration for their efficient and excellent work, especially in the diocese of Buffalo; their readiness to sacrifice interests dearest to the human heart to work for the salvation of souls even in foreign lands and frontier countries, ever advancing the cause of Christ wherever men and women were in need of the ministrations of religion. He congratulated the people on having the Fathers to attend to their spiritual interests. He referred to the splendid loyalty of the Fathers to

the Bishops of Buffalo, and declared that he would cherish the affection and friendship of his predecessors for them. Bishop Nussbaum gave Benediction of the Most Blessed Sacrament.

The Holy Cross College was blessed and opened on September 14, 1920, the feast of the Exaltation of the Holy Cross. This occurred after the Golden Jubilee of the canonization of St. Paul of the Cross and the canonization of St. Gabriel, the patron and pattern of young Passionists. By happy coincidence, the former Provincial who presided at the laying of the corner-stone, and who had been director of the Preparatory and gave it shape, was the first Rector of the Holy Cross College, Father Clement Lee. He sang the Mass and declared the college ready for work. It was a happy day for Rector and professors and students when St. Gabriel was hailed as model and protector of the boys at Holy Cross, Dunkirk, New York, at the opening on September 14, 1920.

# CHAPTER XXXVI

## ST. MICHAEL'S, WEST HOBOKEN

St. Michael's Retreat, West Hoboken, New Jersey—Colonial Period—"Old St. Mary's"—Bishop Bayley invited the Passionists to New Jersey.

CHARLES II conveyed to his brother, the Duke of York, great lands in the new world; and in these grants was the present State of New Jersey. Subsequently, this territory was conveyed to John Lord Berkley and Sir George Carteret, friends of the Stewards. Queen Anne, daughter of James II and sister-in-law of William of Orange, appointed Edward Lord Carnberry, her kinsman, Governor of New York and New Jersey. Though in England, Presbyterians and all other non-conformists, as well as Catholics, were under a ban, the Queen instructed the Governor to extend freedom of conscience to all except "Papists." In New Jersey, Catholics had no toleration till the colonies threw off the British yoke. The Jesuit Fathers from Philadelphia used to visit the families over the State and minister to their spiritual needs. Later on, when the State was divided between the dioceses of Philadelphia and New York, the Catholic population was attended from both Sees.

The Catholic people of Hoboken and its environs used to attend Mass at St. Peter's, Jersey City, or at Old St. Peter's in New York. In 1844, Mass was said in a private chapel in Hoboken on stated Sundays. This continued till 1851, when Father Couvin was sent to Hoboken by Archbishop Hughes to organize a new parish comprising the territory between the Hudson and Hackensack Rivers, and extending from the Jersey City line to the boundary of Hudson County. Father Couvin's first care was for the people of Hoboken. He provided temporary accommodations for Divine Service and began preparations for the erection of a new church. Meanwhile, he built a frame church in West Hoboken, on "The Hill." It was called "St. Mary's" or "Our Lady of Grace." The ground on which it was built, was a gift of Mr. James Kerrigan, and it was largely through his aid that the church was built and furnished. Other Catholic families had their summer homes on The Hill, and they, too, contributed. A pious gentleman in Italy had a beautiful copy made of the Madonna della Misericordia of Rimini for some American mission in gratitude for a favor received from Our Lady. Cardinal Brignoli sent it to Father Couvin for St. Mary's, West Hoboken. Archbishop Hughes dedicated the church and

preached the sermon. When the picture of the Madonna over the altar was unveiled, as the Ave Maria was sung, the people fell on their knees and begged Our Lady to be their patroness on that hill and protect them forever. Many a favor was obtained there from "Our Lady of Grace," and the pious gentleman in Italy who donated the painting averred that his life was miraculously saved by invoking Our Lady of Grace venerated in West Hoboken. One year after the dedication of St. Mary's, in 1853, New Jersey was created a diocese by Pius IX, and the Right Reverend Roosevelt Bayley appointed its first Bishop, with his seat at Newark.

Father Couvin had heard of the Passionist Fathers in Pittsburgh, and he invited them to come and give a mission to his people at St. Mary's, West Hoboken. They accepted the invitation, and on Sunday, September 3, 1860, Fathers Anthony and Gaudentius opened the mission. It was the vigil of the feast of Our Lady of Mercy. The people were profoundly impressed, and grace and mercy were showered on them during the mission, through Our Lady's patronage. It occurred to Father Gaudentius that The Hill would be an ideal spot for a Retreat, and he prayed to St. Michael to bring it about. He promised the Great Prince in that event to have it called *St. Michael's Retreat.* After the mission, the Fathers called on the Bishop, who received them most graciously. They were charmed with his manner and fraternal kindness and were encouraged to broach the question of a "foundation" in the diocese. The Bishop replied frankly that it would give him the greatest pleasure to have the Fathers in his diocese. They suggested West Hoboken as a suitable place, it seemed so retired and far from the noise and din of the surrounding cities. The Bishop kindly agreed to it and added that he would take a few days before giving his formal consent. He took counsel with Archbishop Hughes and both agreed that the Fathers would be a great asset for the church and people of the neighborhood. In a few days, the Bishop's letter reached Pittsburgh, formally inviting the Passionists to his diocese, but suggested Hoboken, down below along the Hudson River, or Paterson, or some other center of population, instead of a wild woods used by hunters from New York. Father John Dominic Tarlatini at once came on to West Hoboken and went over the ground with Father Couvin. And the grand old man decided not to get out of the woods. He said the Fathers in time would have work enough in West Hoboken. He called on the Bishop and gave him his views and forecast of the place. The Bishop gracefully acquiesced, and the Fathers came to West Hoboken. Some years afterward, Father Philip Birk met the Bishop on the ferry-boat from New York, and the question of the site came up in their conversation. The Bishop expressed the greatest satisfaction with it, and said: "The Fathers saw far ahead of their day."

On the 21st of April, 1861, Father John Dominic, then Commissary-General in the United States, took possession of St. Mary's. The ceremony was quaint and interesting, after the manner of some ancient ritual known to Father Couvin. He and his assistant, Father De Concilio, met Father John Dominic at the church entrance. The latter was accompanied by Father John Baptist, Father Vincent Nagle, and Brother Lawrence. Father Couvin delivered the keys of the church, confessional and tabernacle to Father John Dominic. Then, divesting himself of the stole, he placed it on the new pastor, thus transferring to him all authority and jurisdiction over the church and its missions. He now exhorted the congregation, amid their sobs and tears, to receive the missionary Fathers as the Galatians received St. Paul, with love and gratitude as Jesus Christ Himself. Father John Dominic sang Mass, and Father Vincent preached the installation sermon, which was "very eloquent and highly satisfactory to the congregation." Father Couvin was greatly beloved by his people. He was bright and kindly and saintly. He possessed great natural gifts, and these were cultivated by training in the best schools of Europe. He was an ideal priest and won the hearts of Catholics and non-Catholics alike. No wonder the people of West Hoboken wept that day long ago when he bade them farewell! A small house stood at the rear of St. Mary's, on the southwest corner of Clinton and High Streets. This was inadequate for the Fathers, and it was moved back to give place to a comfortable frame building which was quickly constructed under the direction of Father Victor, the Superior. In a short time a community was installed there and the "regular observance" taken up. A brick schoolhouse was built on Clinton Avenue, opposite the church. This was "St. Mary's School." Twenty years later, a substantial addition was made to it. Lay teachers were employed from 1862 to 1871, when the Sisters of Charity from Madison were invited to take charge of it, and they began their great work for the children of the parish. Two of the noblest and best equipped schools in the diocese now replace old St. Mary's and the ancient school on Clinton Avenue and High Street, and here thirty-five Sisters are employed in teaching an attendance of nearly fifteen hundred children.

The Fathers purchased twenty acres from Mr. James Kerrigan for the Retreat. It included "Kerrigan Woods," the happy hunting-ground of New Yorkers. Toward the north some of it was low and swampy though on The Hill, but this in time was drained and improved. As West Hoboken grew around "The Monastery," some of the property was dedicated to the city for streets; the ground was held under the law for ecclesiastical purposes, and by special act of the legislature of New Jersey it was exempt from further divisions for street purposes. The corner-stone of the new Retreat was laid by Bishop Bayley on August 19, 1863. Sermons were preached simultaneously from

different platforms in English, French, and German by Dr. McGlynn, Father Couvin, and Father Stanislaus. The south wing was blessed and formal possession taken of it by the community from St. Mary's on September 25, 1864. A happy address was made on the occasion by Mr. P. Welden on behalf of the congregation, in which he welcomed the Fathers to their new home, thanked them for their great work in St. Mary's and pledged the loyal support of all the people in the years to come. Father John Dominic replied: "Gentlemen, I thank you very sincerely in my own name and in that of the community for your flattering address as well as for the hearty coöperation you have given us in the work that has been done for the good of the congregation since we came to West Hoboken. I must also thank the ladies of St. Mary's congregation for their interest in our work; and we all thank our neighboring friends who have so generously helped us in the erection of the monastery. Although we shall be a short distance from St. Mary's, we shall continue our care of its people. Let us all offer thanks to God for the many favors He has bestowed on us and show by the purity of our lives that we are true disciples of the Cross." Then followed a remarkable discourse by Dr. Brann from the front entrance. "If the rich, the self-indulgent and vicious cities of Pentapolis," he said, "had in their vicinity a community like the Passionists, many millions worth of property would have been spared and perhaps a million souls from everlasting damnation." And he invited the five cities of New York, Brooklyn, Jersey City, Hoboken, and Newark to cherish the privilege granted them by a merciful Providence, which the justice of God denied the doomed cities of Pentapolis. He reminded the Passionists that they must obtain mercy and blessing for the people by prayer and penance and the innocence of their lives, while they uphold faith and purity by preaching the Cross. Benediction of the Most Blessed Sacrament followed; then all were permitted to inspect the monastery. The annalist adds that the ladies took advantage of the privilege, many non-Catholics among them. The enclosure was now established. Three years and five months after coming to St. Mary's, the Fathers entered St. Michael's. On October 1st, seven students arrived from Pittsburgh, among them Fathers Hugh, Joseph, Gabriel, Sebastian, and Bernard, still remembered by the older people of St. Michael's. Father Sebastian, Sr., is the only one left—now the Dean of the Passionists in America.

On October 6, 1864, work on the north wing was begun. This comprised the present choir, library, recreation room, and a larger public chapel in the northeast section. This chapel at present forms a sacristy behind the main altar of the church, with the community dining-room beneath it. The chapel was dedicated by the Right Reverend Bernard J. McQuaid, then Bishop-elect of Rochester. Father Anthony, Founder and Provincial, was celebrant, and Dr. Brann was again the preacher.

For the people of the "Five Cities" this chapel seemed one of the holiest places on earth. It invited to prayer and brought them nearer to God; it was a place of inspiration.

The next great event in the history of St. Michael's Monastery was the solemn triduum that preceded the canonization of St. Paul of the Cross, June 29, 1867. This canonization was the greatest event in the history of the Order, as it put the seal of Heaven on the Founder and his work. The Fathers felt that it should be celebrated becomingly and his numerous clients given an occasion to honor him and join with his sons in supreme thanksgiving to God for His servant, St. Paul of the Cross. For this purpose, a frame structure was erected on the present site of the church. It was 150 feet in length and 60 feet in width. It was so tastefully and elegantly decorated that its temporary character was concealed. It seemed complete and suitable for the grand function. Thousands came from the neighboring cities to attend the services. The Bishops were in Rome at the invitation of Pius IX, but the clergy came from all parts to join with the Fathers in the celebration and secure the patronage of the new Saint. Among the orators on the occasion were the eloquent Bishop of Hartford, the Right Reverend F. P. McFarland, Monsignor, now Archbishop, Seton, and Dr. Wiseman of Seton Hall. Joy and triumph and thanksgiving were the notes of the festivities, and many were the graces obtained at the altar of St. Paul of the Cross. But the thrill felt by the vast crowds as the cable flashed the news that Pius IX had just enrolled Paul of the Cross among the saints, and the feeling of exultation, are beyond description. All knelt, many in tears, as they bowed in the Great Presence during the Holy Mass in thanksgiving. Those who were present declared that they never experienced anything like it and never witnessed anything more impressive. In the stillness, the murmur of thousands was audible: "St. Paul of the Cross, pray for us." Among the Passionists present, not a few sang the *Nunc dimittis* after the grand *Te Deum*. The record of the annalist at St. Michael's, West Hoboken, reads like that of Sts. John and Paul's in Rome, giving an account of the canonization in St. Peter's itself.

In 1869, Father John Baptist, the Rector, requested Mr. P. C. Keeley of Brooklyn, to draw plans for the new church. Father John outlined what he wanted. Mr. Keeley was amazed: "Father John, do you know what this will cost?" he asked. The answer came quickly: "God is worthy of the best and He will provide the cost. Go ahead, go ahead." And ahead he went and St. Michael's Church is one of Mr. Keeley's masterpieces. Father John's confidence was not misplaced. The Lord sent means to meet the cost, and there He is worshiped and there the heavily laden find refreshment for their souls, and hundreds of thousands are reconciled with Him who bade them "come" to Him. The corner-stone was laid by Bishop Bayley on July

17, 1869. Societies came from the surrounding cities and towns. Vast crowds assembled to witness the ceremony and hear the eloquent Dr. Anderson, who had assisted at a similar ceremony a year before at Mount Argus, Dublin, at the invitation of the Passionist Fathers. Next day Bishop Bayley ordained Father Sebastian, Sr., in the monastery chapel.

The basement chapel was dedicated on July 22, 1870, by Monsignor Seton, in the absence of the Bishop at the Vatican Council. St. Mary's church was now closed and the parish became "St. Michael's Monastery Parish." The last Mass in old St. Mary's was said and the last sermon preached by Father John Philip Baudinelli. Dear old St. Mary's! It had hallowed memories and it was hard to leave it. But in St. Michael's, "St. Mary's" shrine would be greater and her children would cluster round her altar in greater numbers and they would be as dear to her as in the little old church that bore her name, out on The Hill. She would still be the "Queen of their hearts," and they would receive help and inspiration from her as in her former shrine. And the great schools, and the vast army of little children, and the Sisters, the lovely brides of Christ, will keep vigil at old St. Mary's and guard its sacred traditions, for it is holy ground, "Our Lady's own," "her sweet dowry," and there her power and influence will be felt forever, and the hearts of the children formed after her own, to hate sin and love virtue, and be in very deed, "the children of Mary."

On July 30, 1872, Bishop Bayley was promoted to the great See of Baltimore, verifying the prediction of Archbishop Spaulding. On one of his visits to Baltimore, the Archbishop put his pectoral cross on Bishop Bayley, saying: "The next Archbishop of Baltimore." Bishop Bayley had endeared himself to the Fathers at St. Michael's. He came off and on to rest a while in retirement and prayer. He was always so gentle and courteous and charmingly entertaining, that there was joy in the house when he came. He would be missed indeed by the Fathers in West Hoboken, but there was joy at his elevation and the prospect of meeting him in Baltimore. Things might be darker. Their father and friend would not be lost to them. Then there was joy at the appointment of Dr. Corrigan to the See of Newark. Bishop Michael Augustine Corrigan had not completed his thirty-fourth year. He was learned and gentle and meek in spirit, and the vigor of youth was on him, like the dew of the morning, as McMaster said. He had a beautiful record and he would *do and teach* after the pattern of his Divine Master. He was a friend of the Fathers, and now he endeared himself to them more than ever as their Bishop.

The feast of St. Paul of the Cross, April 28, 1875, was celebrated with unusual solemnity, as it was the Centenary of the death of the Saint. He passed to his reward in heaven in 1775, just one year be-

fore the Declaration of Independence. At St. Michael's in West Hoboken, the solemnity was postponed till October, owing to the unfinished state of the church. On June 20th the great bells, weighing in the aggregate 5740 pounds, were blessed by Monsignor Seton. They were placed on one of the great towers at the façade and were rung next day for the first time, on the twenty-ninth anniversary of the coronation of Pius IX. The massive towers are of stone and rise to a height of 150 feet. Either one of them could bear ten times the weight of the bells. The church, for architectural design and grace and grandeur, ranks among the first in the country. The foundation rests on solid rock six feet in thickness, while the walls in the superstructure are four feet in thickness. The height of the church to the top of the cross on the dome is 200 feet, and the extreme length is 182 feet. The width of the transept is 104 feet, while that of the body of the edifice is 81 feet. The style of architecture is said to be more Corinthian than Roman, though the latter seems to predominate. The dome is one of the rare features which distinguish it from most other ecclesiastical structures in America. The interior diameter at its base is over 48 feet. For simple majesty and rare beauty it is unequaled by any in the land. Bishop Lynch of Charleston, in the sermon at its dedication, declared it a temple worthy of any city in America, even of Rome itself. It took five years in construction. "From its dome and tower a bewildering view is had of New York and the surrounding cities, of the Bay and approaches to the harbor, that is simply entrancing. As the great Atlantic liners approach the New World, the mariner's attention is attracted by the golden cross flashing its rays in the morning sunlight from the great dome," and he is reminded that here, too, as well as in his homeland, is found the *Great Presence;* that here, too, are distributed grace and the fruits of redemption; that he will again assist at the Holy Mass and feel at home in the church. The welcome of the Church awaits him. The welcome of Columbia, too, is offered him to this land of opportunities where liberty does not mean license; nor authority, despotism.

The dedication of the church took place on July 4, 1875. The New York *Herald* reported: "At nine o'clock A. M. the bells chimed forth and the people streamed in from all quarters of the country. At ten A. M. a brilliant procession filed from the vestry to the sanctuary. There were numerous acolytes in robes of white and scarlet, Passionist priests, clergy from the neighboring parishes, and the Superiors of Religious Orders; the Right Reverend Bishop Lynch of Charleston, South Carolina, and the Right Reverend Bishop O'Hara of Scranton, Pennsylvania, in their episcopal robes, sat on thrones in each wing. The dedication ceremonies were conducted by the Right

Reverend Michael Augustine Corrigan, D.D., second Bishop of Newark, assisted by Father De Concilio and Father Victor, C.P., as deacons of honor. After the ceremony of dedication, the Right Reverend Bishop O'Hara celebrated Pontifical Mass, with Father John Dominic, Provincial of the Passionists, archpriest, and Dr. MacSweeney of Poughkeepsie and Dr. McDowell of St. Agnes' Church, New York, as deacons of honor. There were many distinguished clergymen present. Among them the Right Reverend James O'Connor, Bishop-elect of Omaha, Monsignor Seton, Dr. Doane, V.G., and Dr. Burtsell of New York. Among the prominent laymen were Governor Rooney, Judge Wiggins of County Court of Pleas, Commissioner James Lynch, P. J. Meehan, editor of the *Irish-American*. The exquisite music was supplied by St. Stephen's choir from New York City, under the direction of Mr. Danforth. The finest orchestral equipments added to the effect of Mozart's unrivaled Twelfth. During the Mass the choir were stationed in the gallery between the front towers, but at the close of the ceremony, they came to the rotunda at the base of the great dome, and the waves of symphony down through the basilica had an entrancing effect. It seemed as if the heavens opened and the Church Triumphant joined with her sister on earth in that great acclaim to the glory of the Most High. The great Bishop of Charleston voiced the inspiration of the occasion in his matchless discourse. Bishop Lynch officiated at Vespers, and Dr. McSweeney was the orator. The national holiday enabled the societies from the surrounding cities to take part in the parade and assist at Vespers in the afternoon. Never will that glorious function be forgotten by those who had the privilege of being present at it."

# CHAPTER XXXVII

## ADDITIONAL FACTS ABOUT ST. MICHAEL'S

St. Michael's Retreat (*continued*)—First Centenary of St. Paul of the Cross—Decoration of the Church and its Consecration—Golden Jubilee of Monastery and Town.

THE church was finished and the Fathers now ready to celebrate the centenary of their Founder at St. Michael's in a becoming manner. The solemn triduum took place on the 16th, 17th, and 18th of October, 1875. Father John Thomas Stephanini was Provincial and Father Nilus, Rector. Providence seemed to have chosen them for the occasion, so like St. Paul of the Cross were they in gentle courtesy and goodness of heart toward all. Dr. McGlynn, Dr. Friel of Brooklyn, and Monsignor Seton were the preachers. Bishop Corrigan sang Pontifical Mass on the 18th. The prelates and clergy and friends were entertained on that day with the same delicate hospitality shown at Sts. John and Paul's in Rome on the recurring feast of St. Paul of the Cross.

The local annalist, Father Andrew Kenny, C.P., could write a volume on the various functions held in the basilica, where the ceremonial of the Church is seen in its matchless beauty and dignity, and the soul cries out: "How lovely are Thy Tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord." To Father Andrew, the writer wishes to express his appreciation and thanks for the annotations so kindly placed at his disposal for the sketch of St. Michael's Monastery.

Pius IX, the great friend of the Passionists, died on February 7, 1877. The Church was in mourning; the Order, in grief. The memorial services in St. Michael's Church were impressive. There was a vast audience, and the prayers of the faithful were recorded in heaven. Father Gaudentius entered the pulpit. He had often thrilled that auditory by his eloquence; the eyes of all were raised to him. The strong man suppressed his emotion. He seemed collected at the moment. Suddenly he bowed his head and sobbed in grief. The audience wept. In a moment of intense composure, the Father said: "My dear people, I cannot address you to-day." He turned and left the pulpit. It was dramatic. There was a wail of grief. At the end of the function, Father John Thomas addressed the congregation briefly and touchingly on the saintly Pontiff and his loss to the

Church. The people remained in prayer and again gave way to their grief. "See how they loved him!"

In October of the same year the Passionists in America mourned the death of another great friend and benefactor, Archbishop Bayley of Baltimore. But there was comfort in the first instance, by the election of Leo XIII to the Papal Chair; and in the second, by the succession of Bishop, afterward Cardinal, James Gibbons to the See of Baltimore. The new Archbishop had grown to be very dear to the Fathers, and the friendship between them ripened as the years went on, and His Eminence often said he was "always at home in the Monastery." On Sunday, September 8, 1878, the feast of the Nativity of our Blessed Lady, Bishop Corrigan sang Pontifical Mass in St. Michael's Church and ordained Father Christopher and Father Felix, the only ordination there at Pontifical High Mass. It was one instance of the gracious kindness shown by the Bishop to the Fathers, which was simply unfailing. On the Sunday following, the splendid Church of Our Lady of Grace in the city of Hoboken was dedicated by Bishop Corrigan. Archbishop Gibbons of Baltimore preached the sermon. In the afternoon he drove up to the monastery. It was his first visit to St. Michael's. The Fathers were captivated by his gentle courtesy and grace. The newly-ordained were presented to him, and he said to Father Felix: "You are the youngest priest I have ever seen." It was their first meeting and they were destined to become friends, the great Cardinal and the humble Passionist. After this, the Cardinal loved to stop at the monastery in going to and returning from Europe, and in courtesy to His Eminence, the Superiors would ask his friend to act as host. He knew the Cardinal's simple tastes and needs and they were met without ostentation.

In October, 1881, Bishop Corrigan was made Archbishop *in partibus,* and Coadjutor, with right of succession, to Cardinal McCloskey of New York, and the Right Reverend Winand M. Wigger, D.D., was made Bishop of Newark. On November 3, 1884, the Plenary Council of Baltimore opened. Father John Thomas Stephanini was invited to it with the Superiors of the Religious Orders, and served on the committees. Passing over many events of local interest, we come to the visit of the Most Reverend Francis Satolli, Papal Delegate to the United States. His Excellency arrived on May 30, 1893, and spent several days with the Fathers, visiting the schools and institutions in the neighborhood. It was his first visit to the diocese, and Bishop Wigger with a large delegation of the clergy visited him and were entertained at the monastery. The Bishop sang Pontifical Mass on Sunday, the Papal Delegate occupied the throne, Monsignor Farley of New York was present, and sixty of the diocesan clergy. The Delegate was so pleased with the hospitality shown him that he afterward wrote to the Rector, Father Aloysius Blakely, to thank him for

it. This visit of His Excellency led to the happiest relations between the Apostolic Delegation and the diocese of Newark.

In 1894, the organ was finished. It was built by additions, and the latest brought it to completion. It fills the entire space of the choir gallery. It was 44 feet high and 30 feet wide. The design of the case is in harmony with that of the church. It has a noble appearance, and its vast musical qualities are unsurpassed by any in the country. Father Lawrence Moeslein C.P., a great composer himself, was organist for thirty-seven years, and people came from afar to hear the heavenly strains which his magic touch brought forth from it. It seemed as if one angel after another stepped forth and took up the strains in tones still more delicately divine than those just lost away in the arches and dome. It was prayer in love and praise and adoration. Father Lawrence was inspired, the worshipers were entranced, and bowed in lowly adoration before Our Lord on the altar during the Holy Mass.

In the Chapter held in 1896, Father Mark Moeslein was elected Rector. Promptly he took up the work for which his rare talents fitted him—the decoration of the church. The earlier decoration was only temporary, and the work to be done now was simply enormous. It took fifteen months to accomplish it. The interior was simply transformed on a scale of grandeur beyond description. The vast undertaking was planned and studied in every detail by the Rector, and his indefatigable energy brought it to a happy completion. Precious stone and marble and gold and Venetian mosaic replaced what was merely of imitation. It reflects all that is beautiful in art, in the most delicate harmony; and the elegant proportions of the great temple are realized for the first time. It is a dream of beauty and magnificence, and if not worthy of the Divine Presence, it calls forth an expression of admiration, and instinctively one kneels in reverence and the heart cries out: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." The ceremony of consecration was performed by Bishop Wigger on Sunday, April 24, 1898.

Mass was sung by His Excellency, the Most Reverend Sebastian Martinelli, the Papal Delegate. His Eminence, Cardinal Gibbons, preached the sermon. In the sanctuary were Archbishop Corrigan of New York, Archbishop Ryan of Philadelphia, Bishop McDonnell of Brooklyn, Bishop Burke of Albany, Bishop Hoban of Scranton, Monsignor, now Cardinal, Sbarretti of the Apostolic Delegation, Monsignor Doane of Newark, and Monsignor Mooney of New York, the Superiors of Orders, and one hundred priests from the neighboring cities, with friends from afar. Many of them had seen the most beautiful churches in the world, yet they were most agreeably surprised at the beauty and magnificence of the sight that met their gaze that morning.

At the Vesper service, the President of St. John's College, Fordham, Very Reverend Thomas J. Campbell, S.J., preached the sermon. Both the Cardinal and Father Campbell expressed admiration for the loveliness and splendor of this temple to the Most High. From the date of the consecration of the church, the faithful instinctively feel that the blessings promised by the Lord to those who would pray in the Temple of Jerusalem are verified here. "My eyes shall be open, and my ears attentive to the prayer of him that shall pray in this place. For I have chosen, and have sanctified this place, that My name may be there forever, and My eyes and My heart may remain there perpetually"; and as they kneel before the Holy of Holies their hearts cry out: "Thy altars are my home, my King and my God!"

Since the canonization of St. Paul of the Cross by Pius IX, the Saint has been growing in the estimate of the Church, and the devotion of the faithful to him has assumed marvelous proportions. This is especially true in America. It has often been said in Rome: "How fond these Americans are of St. Paul of the Cross!" And indeed since the great miracle in Pittsburgh on the day of his canonization, the Saint seems partial to us. The favors obtained by his clients at his intercession witness to it. The simple faith of the crowds that visit his shrine at St. Michael's is a matter of great edification. Men, women, and children, often the venerable clergy, are in line to be blessed with the relic of the Saint and ask his help; and they claim that miracles are wrought at his prayer. And why not? Does the power of God grow less with time and with its exercise? Cardinal Newman said that since the Incarnation, the wonder to him was not that miracles occurred, but that they were not more numerous. A perpetual mission goes on at the shrine of the Saint. People came from afar seeking reconciliation with God. Sometimes they are sent by their Bishops and pastors. They come to seek light and grace and healing. The heart of the Saint is moved to plead for them in heaven, and their faith is rewarded. Many come to satisfy their devotion and to witness the dignity and beauty of the liturgy of the Church on her grand festivals or at an ordination, or at the consecration of a Bishop, when the apostolic succession is transmitted by one of the successors of the Twelve who were consecrated by Our Lord Himself and given this power. All find inspiration there and glorify God in His servant, St. Paul of the Cross.

In January, 1900, an accident occurred in the church-tower. The statuary of the Crib is kept in a room in the south tower. The pieces are very large and are placed on an elevator for removal. This time the elevator did not work smoothly, and in adjusting it, Father Agatho Clifford, then a young student, lost his balance and fell down the shaft 75 feet! That he was not killed outright seems nothing short of a miracle. He arose and walked into the monastery to report the acci-

dent. Beyond the shock, he did not seem to have suffered serious injury; but now and then there was acute pain and he was sent to St. Mary's Hospital at Hoboken for treatment. He rallied nicely and was ordained. He was a most edifying priest and did good work in the parishes of St. Mary's, Dunkirk, and Holy Cross, Cincinnati. But he never got over the effect of that fall and he died in Cincinnati. The scenes at his funeral revealed the love of the people for him. They wept during the Mass. The casket was placed in the hearse to be borne to the station. There was a wail of grief as the funeral cortége began to move; the horses were held. The faithful would not let that amiable priest be taken from them. The Fathers had to console and plead with them to submit to God's holy will; assuring them that Father Agatho would now be their protector and advocate in heaven. The Provincial, Father Jerome, and his first assistant, Father Alfred, accompanied the remains to Dunkirk. The former sang Mass and the latter spoke words of comfort and hope to the sorrowing mother and family and friends of Father Agatho in his native place.

Early in 1901, Bishop Wigger died and the Right Reverend J. J. O'Connor succeeded him. Bishop O'Connor was consecrated on July 25, 1901, by Archbishop Corrigan of New York. Great indeed was the joy of the diocese in getting this amiable prelate for its Bishop. Gentleness and strength and wisdom are his traits. Father Stephen Kealy, our saintly Provincial, once said of Bishop O'Connor: "He is the best of all of them." He is a kind friend and Father and for him we daily pray—*ad multos annos et majores.*

In 1891, Father Justin succeeded Father Alphonsus as Rector. He had the electric lighting put in the church. It was like a sunburst revealing the wonders of art till then half concealed, and the people gazed in rapture on the beauty revealed. Father Cornelius Thompson, C.P., preached on the occasion, taking for his text: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." Christian art in its elevating influences was his theme. It is created beauty; it leads to the contemplation of the uncreated beauty of God, and hence the Church uses it in her temples and ceremonials.

Early in 1891, Fathers Wilfrid O'Hagan and Anthony Carroll came from St. Joseph's Province, the Anglo-Hibernian, to give missions in all the churches in charge of the Passionist Fathers. They were gifted men and endeared themselves to all by their genial ways and apostolic work, and when they sailed away from our shores, we cherished the hope that they would return to labor for and edify our people again. Father Wilfrid came for a short visit in 1905. Both these dear friends are now in heaven.

The years rolled on with their round of work for the church and

people, till 1911, the semi-centennial year of the incorporation of West Hoboken as a town. Coincident was the semi-centennial of the monastery. The Fathers of the monastery and the city Fathers agreed on Golden Jubilees, one religious, the other civic, to commemorate the events, and they worked in harmony. Public demonstrations were held on June 1, 2, and 3. On the evening of the second day, the Apostolic Delegate, Monsignor Falconio, arrived at St. Michael's, and His Excellency was given a great welcome by the citizens. There was a parade on Saturday and the Catholic societies were given the place of honor. The Papal Delegate and the clergy reviewed the societies in line, from a stand in front of the church. A mission in preparation for the Jubilee, was given by Fathers Alfred, Eugene, and Isidore, of the Western Province, and there was a general communion. On Sunday, Pontifical Mass was sung by Monsignor Falconio, in thanksgiving to God for His blessings on the monastery and the city on The Hill for fifty years. The Rectors of St. Michael's, St. Joseph's, and St. Anthony's Churches, Fathers Bertrand, Victor, and Andrew, received great credit from the citizens for the success of the Golden Jubilee.

During the Rectorship of Father Linus Monahan, the south wing of the monastery, from east to west, was built. It is a substantial structure and was very much needed. On the first floor are the Bishop's rooms, guest rooms for retreatants, and the infirmary. The other rooms are used for the Fathers. Improvements made by Father Sebastian, Jr. and Father Dominic, leave the house complete and in good condition for many years to come. The claims of other noble men living, and of many priests and brothers, at rest with the saints, appeal to the writer. But the record of their virtues and deeds must be left to the local annalist. A few facts more will end this Chapter.

The territory committed to the care of the Fathers on their assuming charge of old St. Mary's, extended from Jersey City to Fort Lee along the Hudson, and they formed parishes and built churches as there was need, and when well established they were handed over to the Bishop, who assigned the diocesan clergy to the various charges. St. Joseph's Church, Guttenburg; Holy Family Church, Union Hill; the Church of St. Paul of the Cross, Jersey City Heights; and St. Anthony's Church for the Italian congregation, West Hoboken, were among them. The parishes at Greenville, Secaucus, Weehawken, and New Durham were attended from the monastery. The Fathers now have charge of St. Joseph's Church just south of the monastery grounds. It was intended as a mission chapel to the Holy Family Church at Union Hill, for the convenience of the German families in this neighborhood. Father James Hasel was put in charge of it. It had a debt of $54,000, and this was too much for priest and people. They could not even pay the interest on this debt. Father Hasel be-

came discouraged and the people grew indifferent. Bishop Wigger gave financial aid; but even with this it was too much for Father Hasel; his health gave way and he resigned. Father Louis Gabriel succeeded him. He worked bravely, but he succumbed. At last Bishop O'Connor requested the Fathers to take it over. They could not refuse this request from the Bishop. He was their friend; he had been unfailingly kind to them and they were glad to show their appreciation of it by assuming this charge. The Bishop's fine appreciation gave them inspiration for the work; the people became interested and they worked nobly with Fathers Bernardine, Victor, Isidore; and now they are doing the same with Fathers Conrad and Bernard. The debt has been reduced, improvements have been made, the situation is safe and St. Joseph's has a bright future. The new school and hall speak for themselves. The renowned Passion Play, while inspiring a grateful memory of Our Lord's Passion, has proved a source of revenue to the over-burdened church, and the debt is decreasing year by year. God has blessed the good people of St. Joseph's Parish.

For fifty years the Fathers have attended to the institution at Laurel Hill, formerly called "Snake Hill." This territory comprises about 1,000 acres, at one time surrounded by swamps and infested by mosquitoes and other sundry annoyances from various rodents. Here are the almshouse, hospital for the very poor, mostly chronic cases, asylum for the insane, penitentiary, hospital for tuberculosis patients, and other isolation cases—each under independent management, with its own staff of doctors, nurses and attendants. These institutions comprise a population of over 3,000, with eighty per cent Catholic. The priest must be in constant attendance to assist the sick and dying, and is in hourly danger of being infected. It requires a man of apostolic zeal and heroic mold to act as chaplain. A saintly young priest, Father Dominic MacNamara, C.P., in 1881 attended a smallpox case and it cost him his life. There are three Masses on Sundays, one in the church, one in the chapel of the penitentiary, and one in the tuberculosis chapel. The Fathers assist the chaplain on Sundays and holydays. The institutions are well kept, and the clergy receive uniform courtesy and kindness from the various staffs in charge of them. Father Pius O'Connor, C.P., was chaplain for twenty years and won a bright crown in heaven by his great charity and zeal in attending to the poor, the sick and the unfortunate. The present chaplain is walking in his footsteps and God will bless him for his goodness to the poor and the afflicted. "Whatever you do to these, the least of my little ones, you do to Me." Our Lord regards it as done to Himself and He will so reward it.

# CHAPTER XXXVIII

## ST. JOSEPH'S, BALTIMORE

St. Joseph's Retreat, Baltimore, Maryland—Archbishop Spaulding Invites the Passionists to Baltimore—Friendship of Cardinal Gibbons.

ST. PAUL OF THE CROSS, as we have seen, loved the students of the Propaganda. His kindness to them and gentle courtesies are among the traditions of the college. The students still recount the visit of a band from Propaganda to St. John and Paul's Retreat when the Saint was dying and how kindly he received them and left them his blessing. He is their friend and patron and they love to visit his shrine. In their distant missions they recall these visits and the happy hours spent at the home of the Saint in retreat before ordination and the inspiration received there. They are friends of the Passionists—these Propaganda students.

Dr. Martin John Spaulding was on his way from Rome to Marseilles, returning to America after his ordination. The ship was becalmed in the Mediterranean not far from the port of San Stefano at the foot of Monte Argentaro. Some of the passengers went ashore, and among them Dr. Spaulding. He made the ascent to the home of the Passionists on that lovely mountain in Tuscany where St. Paul of the Cross prepared for his mission and began his work. He was received very kindly by the Fathers, and so pleased with their delicate hospitality and edified by the house and surroundings, that he promised, if ever in his power, to bring the Passionists to America. He began his brilliant career in Kentucky. On September 10, 1848, he was consecrated Bishop-coadjutor, and in February, 1850, he succeeded Bishop Flaget in the See of Louisville. Now he decided to bring the Passionists to America and establish a house of the Order in his diocese as soon as feasible. In December, 1852, he went to Europe to secure priests in Belgium for the needs of his people, and he went on to Rome to ask for the Passionists. On arriving in the Eternal City, he learned that Bishop O'Connor, his friend and fellow student at the Propaganda, had preceded him and had just left for America with the Passionists. He decided then to bring them to Louisville as soon as the Fathers in Pittsburgh could accede to his request. But he was made Archbishop of Baltimore before his purpose could be carried into effect.

In 1864, he succeeded the illustrious Francis Patrick Kenrick as

Archbishop of Baltimore. In March, 1865, the Passionists gave missions in St. Peter's, St. John's, and in the Church of Immaculate Conception, in the city of Baltimore. The new Archbishop was so pleased with their work that he invited the Fathers to come at once and establish a home in the archdiocese. He offered them charge of St. Agnes' congregation at Catonsville, a pretty suburb of Baltimore. The Fathers gratefully acceded to His Grace's request, and on Passion Sunday, April 2, 1865, Father John Thomas Stephanini took charge of St. Agnes' congregation, with Father Charles Lang as assistant. They were the pioneers of the Passionists in Baltimore.

Mrs. Emily McTavish, a pious and distinguished lady of Baltimore, offered the Fathers a tract of eight acres, chosen from her estate, whereon to build their home. With gratitude, indeed, they accepted the generous gift, and selected the land on Maiden Choice Lane, about four squares from the new Frederick Road in Baltimore County. Later on, this site was deemed not so suitable for the Retreat, and their benefactress very kindly consented to let the Fathers sell it and purchase the present site opposite Loudon Park Cemetery. This tract comprised sixteen acres. Soon after the purchase, a small frame church was built in the grove near Frederick Avenue, for the convenience of the people in the neighborhood. It was called the Church of the Passion, and was attended by the Fathers from St. Agnes' at Catonsville till the Retreat was finished. On August 12, 1867, the corner-stone of the new monastery was laid by Very Reverend Thomas Foley, Administrator of the diocese in the absence of the Most Reverend Archbishop, then in Europe. His Grace was present at the great function in St. Peter's, Rome, on the occasion of the eighteenth centenary of the Martyrdom of the Holy Apostles Sts. Peter and Paul, June 29th. Twenty-five saints were canonized on this great day and among them St. Paul of the Cross. Archbishop Spaulding had now a special claim on the Saint. His sons were in Baltimore and there was a new bond between them—the Saint and the Archbishop; and great was the joy of His Grace at the exaltation of his friend and patron, the new Saint. After the royal welcome and affectionate greeting of his children in Baltimore on his return from Rome, he drove out to see the Retreat on the Frederick Road, then in process of construction. He came often to see the building and brought the visiting Bishops with him. And he told the story of his voyage on the Mediterranean and the great calm, not a storm, and of his visit to Monte Argentaro and his promise to St. Paul of the Cross. The only Passionist on the premises was good Brother Bonaventure, for the Fathers were at St. Agnes' two miles away, and the Archbishop was pleased to see him in over-alls, working with the men as the building went up. It was finished in little less than a year and was ready for dedication.

The Propaganda students not only made great Bishops, but they

seemed unerring in the choice of candidates for the Episcopal office. They were aided by the prayers of martyrs and of converts to the Faith from pagan tribes and nations, prayers of little children in the Faith, that went straight to the heart of God. And these Bishops were not only "*appointed* by the Holy Ghost, to rule the Church of God, but *chosen* by Him for this appointment." No wonder they became great and holy Bishops! Human influences had very little to do with the choice of names presented to the Holy See. They were the choice of the Holy Ghost. One of the best appointments ever made by the Propaganda was that of the first Vicar-Apostolic of North Carolina, the Right Reverend James Gibbons, D.D. His name was presented to the Sacred Congregation by Archbishop Spaulding, and the appointment was promptly made by Pius IX. He was consecrated in the Cathedral of Baltimore on August 16, 1868, by the Archbishop, and was then the youngest Bishop in the United States. His first episcopal act after consecration was to bless and dedicate St. Joseph's Monastery on Frederick Road. This ceremony took place on Sunday, September 13th, the feast of the Holy Name of Mary. From that day forward, the fiftieth anniversary of the dedication, the illustrious Cardinal, Archbishop of Baltimore, was a devoted friend of the Passionist Fathers.

The beloved Archbishop Spaulding passed away in 1872. He died a saint, visited by the Queen of Heaven in his last moments. He was succeeded by the amiable and accomplished Bishop of Newark, James Roosevelt Bayley, another dear friend and benefactor of the Congregation of the Passion. Archbishop Spaulding, as we have seen, foretold the appointment of Bishop Bayley to Baltimore. Did the saintly Archbishop also foresee that his friend, Bishop Gibbons, then of Richmond, would succeed Archbishop Bayley? It would seem so from the care His Grace took in preparing Bishop Gibbons for his career in the American Episcopate. He became Archbishop of Baltimore in October, 1877, when Archbishop Bayley passed to his reward.

Archbishop Gibbons laid the corner-stone of the monastery church on June 8, 1881. Father Benedict Murnane, the Rector, had the plans drawn and work begun. The basement chapel was blessed on Thanksgiving Day, November 29, 1883, by Monsignor McColgan, V.G., in the absence of the Archbishop in Europe. The Rector, Father John Baptist, sang Mass; his brothers Fathers Luke and Philip, acted as deacon and sub-deacon. The Reverend W. F. Clark, S.J., preached the sermon, taking for his text the words of the Psalmist: "We have passed through fire and water and Thou hast brought us into refreshment. We will go into Thy house, we will pay Thee our vows, we will offer up to Thee holocausts." It was a consolation after great affliction. Three months had not elapsed since the monastery was completely destroyed by fire. The handsome church going up beside it was saved only by the energetic work and heroism of the firemen of Baltimore.

Father John Baptist, the Rector, was absent in Mexico, whither he had been sent as Visitor by Father General. Owing to this circumstance, most of the insurance policies had expired (unobserved) a few days before the fire, and this resulted in almost total loss.

Archbishop Gibbons came out at once to offer his sympathy to the Fathers. He offered to do all in his power to assist them in rebuilding their home. Monsignor McColgan came, and hosts of friends with kindly sympathy and kindly deeds. The Archbishop sent out a letter to the clergy and laity of the diocese with a strong appeal to aid the Fathers to rebuild their home at the earliest date, and there was a general response. This appeal was made by the Archbishop before his departure for Rome in the Autumn of 1883.

In the Summer of 1884, Father Sebastian, Sr., came to Baltimore as Rector, and at once set about rebuilding the Monastery. Mr. P. C. Keeley drew the plans and the work was promptly begun. The lines of the new building were now harmonized with those of the church, and are a credit to the eminent architect. The Rector sent out appeals to friends to aid the Fathers in rebuilding. Exception was taken to these appeals by a few. Even the Superiors in Rome feared that they would hurt the standing of the Passionists in America. The Rector consulted the Archbishop about it. His Grace told him to go right on and not to mind criticism. The need was great and what was offered to meet it would not be missed by any one. And, besides, it would not occur again. Through this decision and the kindly encouragement of His Grace, work on the present stately building was begun in 1884. The corner-stone was laid on Sunday, November 16th, by the Most Reverend P. J. Ryan, Archbishop of Philadelphia. The ceremony took place during the Third Plenary Council of Baltimore and many of the prelates in attendance assisted at it. There were six thousand people present; and the Right Reverend William Gross, D.D., C.SS.R., Bishop of Savannah, Georgia, preached the sermon. He was very pleasing and forceful, and the vast audience were charmed and inspired by his eloquence. At the Consistory held on June 7, 1886, Archbishop Gibbons was created Cardinal by Leo XIII, and on June 30th, the twenty-fifth anniversary of his ordination, the Red Biretta was conferred on His Eminence, James Cardinal Gibbons. On September 12, 1886, the Cardinal blessed and opened the new monastery. Great was the joy of the Fathers to have the new Cardinal with them on this occasion. He had blessed and opened the old monastery after his consecration as Bishop. He blessed and opened the new after his elevation to the Cardinalate. His sermon on this occasion will never be forgotten by the Fathers. St. Paul of the Cross himself could not set forth more clearly the purpose of their life; while at the same time it reveals the friendship of His Eminence for the Community.

Cardinal Gibbons said:

Text: *"We preach Christ crucified: Unto the Jew indeed a stumbling-block, and to the Gentiles foolishness. But unto them that are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.* (1 *Cor.* 1–23.)

"Before the blessed light of Christianity dawned upon the human family, the cross was held in universal execration by the Gentile World. The cross was used as the instrument of a disgraceful execution. Death by the cross was considered the most infamous death of all. St. Peter was crucified at Rome; St. Paul, a Roman citizen, had his head struck off. Cicero, in denouncing Verres, the Governor of a Roman Province, rebuked him especially because he had dared to crucify a Roman citizen. 'If it is wrong,' said he, 'to scourge a Roman citizen, if it is a crime to put a Roman to death, what shall we say of him that crucified a Roman?'

"But when our Redemption was purchased by the death and crucifixion of Our Lord Jesus Christ, the Cross became an object of veneration to the entire Christian world. It was to the manifestation of a luminous Cross in the heavens that Constantine the Great ascribed his victory over Maxentius at the Melvian Bridge, near Rome. On the day before the battle, Constantine and his army beheld the Cross under the sun and over it was written, 'By this sign thou shalt conquer.' Though a pagan, Constantine accepted this manifestation as an omen of victory. Nor was he deceived, for he defeated Maxentius and entered Rome in triumph, establishing the Roman Empire on a solid foundation. And ever after it was forbidden by the laws of Rome to crucify any man.

"As Robertson, the historian, has aptly said, the first monument ever erected on this continent was the Cross of Jesus Christ. Columbus, on landing on the shores of a new world, planted a Cross to indicate that this country was henceforth consecrated to Almighty God, and to Jesus Christ and Him crucified. The Cross is the abridgment of the Christian religion. It is Christianity in a nutshell. It is the Alpha and the Omega of the Bible. Upon this book the humble and the learned alike may meditate and draw from it lessons of holy wisdom, and from it they may learn the length and the breadth, the height and the depth of the charity of Jesus Christ for the world.

"St. Paul of the Cross, the Founder of the Passionists, like his great namesake, the Apostle of the Gentiles, had a great love for the Cross. With him he could say: 'I know nothing among you save Christ and Him Crucified'; and again, 'With Christ I am nailed to the Cross.' So great was his love that he commanded the Cross to be worn upon the religious habit of his followers. You see the heart and the Cross, the heart indicating the love

of Jesus Christ for the world, and the Cross the sufferings He endured. And these letters, 'The Passion of Our Lord Jesus Christ,' are written in white to remind us how white and pure and holy should be the heart over which is inscribed the name of Jesus Christ. He commanded his disciples always to preach the Cross. and the burden of their discourse from January to December is Christ and Him Crucified. Their only weapon is the Cross. They preach the Cross to bring souls under subjection to Christ, glory to God, and peace to men, reconciling enemies, consoling the afflicted, restoring sinners to the fold of God, and bringing the blessed promise of Eternal Life.

"Is it not proper that the holy Fathers should have a home wherein to dwell? A place to rest after the burden and heat of the day? Is it not fit that they themselves have a haven of rest after guiding others through the tempests and storms of life? Our Divine Saviour was accustomed to retire at times from the world before entering upon His mission, and only after long fasting and prayer did He choose His disciples and preach the Sermon on the Mount. The Apostles also spent ten days in the cenacle at Jerusalem, absorbed in prayer and meditation, before going forth to convert the world. This house is to be a cenacle for these Passionist Fathers. Hither they will come that they may draw down light from Heaven, which they will afterward communicate to your hearts. Like Moses coming down from the mount, his face aglow with the divine light, they will go forth to illuminate with the light of God's Gospel those yet in darkness. Hither they will come to repair their strength and wasted energy, and to renew the spirit of their vocation before resuming their labor. Hither they will come to draw their fire and to rekindle that fire in your own hearts. Hither they will come to shake off the dust from their hearts, for St. Gregory tells us that even religous souls are sullied by some of the dust of the world, so that they may go forth with clean hands and pure in heart to preach the Immaculate Gospel of Christ. Remember, the Passionist Fathers are not only apostles by preaching, but also by prayer. They are accustomed to rise at midnight to recite their devout prayers. When the city of Baltimore is buried in slumber these holy men are raising their voices to Almighty God to protect us from all evil and to shower His blessings upon us. Like Jeremiah the prophet, praying with uplifted arms for the city of Jerusalem, these men offer up their prayers for us; and, much as we are indebted to them for their ministry, we owe them even more for their prayers. They are our moral police, protecting us by their prayers from those spiritual enemies which go about like the roaring lion, seeking whom they may devour. Let us, then, be not unmindful of their great services. It is not fitting that these holy men should sleep under a roof burdened with heavy debt. Contribute joyfully and generously that this debt may be canceled.

"Bless, O Lord, this house. Visit, O Lord, this habitation, and drive far from it the snares of the enemy. Let Thy holy angels dwell therein to preserve its inmates in peace, and may Thy blessing be upon them ever, through Christ Our Lord. Amen."

Cardinal Gibbons left Baltimore early in 1887 for Rome. On St. Patrick's Day, at a public Consistory, Leo XIII gave him the Hat and Ring and assigned as his Titular Church in Rome, Santa Maria in Trastevere, the oldest church in the world dedicated to our Blessed Lady. He took possession of it on the feast of the Annunciation, and there he gave his famous address on the relations between the Church and State in his own country, where there is liberty without license and authority without despotism, and where the Church is free to live her normal life, as separation of Church and State does not mean hostility of one to the other, but mutual aid in their separate spheres. It startled Europe. It was new to her statesmen. Then followed the Cardinal's defense of the Knights of Labor, which won the hearts of "the people." Great was the welcome given His Eminence on his arrival in New York by the country. But never was welcome given any man in Baltimore greater than that which the Cardinal received from his home city on that beautiful June day when his train, after a safe and speedy trip, stopped at the station.

When greetings were over and the Cardinal was free to resume his work for the diocese, the Passionist Fathers announced that their church was finished and ready for *consecration*. It gave His Eminence genuine pleasure. He had encouraged this work and looked forward to its completion. He named Sunday, August 14th, for the grand function. The Cardinal himself consecrated the church. The Most Reverend William Henry Elder, Archbishop of Cincinnati, came from his home in the West to sing Pontifical Mass. The Cardinal preached the sermon. It was simple and beautiful in thought and language. In offering his congratulations to the Fathers and the congregation, he called their church "the gem of the diocese." A grand parade took place in the afternoon. All the military and religious organizations of the city and county took part in it. They were reviewed by the Cardinal, Archbishop Elder and the clergy, diocesan and regular. Ten thousand people assembled to show their joy at the completion of the monastery and church and to join with the Fathers in thanksgiving to God. They were addressed by the venerable Archbishop Elder, who welcomed them in the Cardinal's name and in that of the Fathers and told them of the great joy he felt in being with them, the Fathers and the Cardinal, on a day so full of gladness for all in Baltimore and Maryland. The Cardinal thanked His Grace for having come a thousand miles to celebrate with them a day in which sorrow was changed to joy, when the new monastery and church arose phœnix-like from their ashes. He told the audience that while the Archbishop was or-

dained in the South and labored in the West, he was born in Maryland; his father fought under Washington during the Revolutionary War. The son had chosen to fight under a higher commander, Our Lord Himself. "From the fever-stricken South news came years before that His Grace had fallen a victim to his zeal and charity and was dead, and we asked prayers for him and I said Mass for him; but you see he is still with us in the land of the living." The Cardinal blessed the audience from the platform and then reëntered the church to give Benediction of the Most Blessed Sacrament. To Cardinal Gibbons and Father Sebastian, Sr., we are indebted for the handsome Retreat and church in Baltimore.

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HIS EMINENCE, JAMES CARDINAL GIBBONS

# CHAPTER XXXIX

## CARDINAL GIBBONS

St. Joseph's Monastery (*continued*)—Institutions attended by the Fathers—Beatification of Venerable Gabriel—The Golden Jubilee of the Cardinal's Consecration, and the Opening of the Monastery.

FOR fifteen years and more the Fathers had been in charge of St. Agnes' Parish at Catonsville; the congregation had grown, its spiritual condition was most satisfactory; its devoted people made work for them a pleasure; the bond between pastors and flock endeared them to each other. The church had been enlarged by a new sanctuary and portico; the interior was handsomely decorated, and the structural portion of it practically renewed. The school was in a flourishing condition and there was no debt. Father Victor, the Provincial, suggested that the charge now be given up. The Archbishop consented and on January 9, 1881, Father McKenzie was given charge of St. Agnes'. Very soon he had won the love and veneration of the congregation, and he declared that he did not wonder at the friendship which existed between the Fathers and the good people of his new charge. Father Charles was very popular with them and his name is a household word in the parish. Cardinal Gibbons told the following story and was greatly amused by it. Father Charles was Rector, and his twin brother, Father Frederick, came on from Pittsburgh to visit him, and was invited to sing the late Mass at St. Agnes'. Father Charles and Father Frederick were so much alike that children couldn't tell one from the other. After the Gospel, Father Charles entered the sanctuary to preach the sermon. The little children looked in wonder and turned in mute inquiry to their parents. What did it mean? On leaving the church one little child asked: "Mamma, can Father Charles be in two places at once?" Dear St. Agnes' had pleasant memories for the Fathers who attended to its people, but these have all passed away, and with them most of the simple, lovely people of whom they were wont to speak so kindly. They are all at rest with the saints. Still the Fathers cherish the traditions of St. Agnes', their first charge in Baltimore, and love to hear of them from the faithful few that remain.

The handsome campanile at St. Joseph's, in quaint Romanesque, was destroyed by fire in 1883 and not restored. It was the one thing necessary for the completeness in the structures of monastery and church. But early in 1896, a kind friend approached Father Edward

Touhy, the Rector, and asked for the privilege of rebuilding the campanile at his own expense. Father Edward gratefully agreed to the generous proposal, and it was rebuilt according to the original plan of Mr. P. C. Keeley. Other friends now asked to complete the designs by a peal of bells. The largest, in E flat, weighs 2,000 pounds: the second, in G, weighs 1,200 pounds; the third, in B flat, weighs 700 pounds. They form a peal in E flat, major. They were consecrated on Sunday, June 21st, by the Auditor of the Apostolic Delegation, Monsignor, now Cardinal, Sbaretti. They are dedicated to St. Joseph, St. Joachim and St. Anne. On the four sides of the campanile, is a large dial in black with gold hour figures. The mechanism of the great timepiece was soon in place and the monastery bells rang out their message morn, noon, and night, and strike the fleeting hours as they pass away.

"Far and wide their notes in cadence swelling,
Bells of the Angelus ring out through the air;
St. Joseph's voice in silver tone is telling,
The day is done, now comes the hour of prayer.
Bells of St. Joseph, may your sweet tones ever
Bring thoughts of rest, of quiet, peace, and love;
Chime out across the hills and o'er the river,
Your message to the earth from one above."

It would be a pleasant task to give the names of the kind friends who offered the marble altars and statues and railings and windows and organ. But several wished their gifts unknown except to Our Lord in the Tabernacle, and to have their names written in heaven. But can we pass unnoticed the name of Mrs. Celinda Whiteford, who gave Whiteford School and Hall to the parish, and other noble gifts to the monastery? Or Miss Mary Monmonier who devoted her life to the Blessed Sacrament? She was wealthy, accomplished, beautiful, and attractive. She came of a distinguished Baltimore family and the world sought her. But almost from the day she left school, she took charge of the altar of the Blessed Sacrament—its linens, veils, vestments, everything pertaining to the Holy Mass, and made it her life work. It was her joy to make them, keep them, renew them, and this in her own handiwork; and all during her long life till the end came. She gave the marble altar in the choir to the Blessed Sacrament; and just before the end, she took from her watch a precious chain and ornament in gold to hold the key of this Tabernacle—her last act of homage on earth to the Great Presence. Verily a hidden saint of the Blessed Sacrament, was she not? And the humble policeman of Baltimore, Mr. Daniel O'Keefe, who gave the statues of Sts. Joseph, Anne and Joachim, in the great niches over the entrance to the church, as a delicate compliment to our Blessed Lady? These statues

are nine feet high, wrought in *savonière* stone from the North of France, noted for its durability. God blessed them all, those noble friends, lowly and great, who loved the beauty of God's house and the souls in which He dwells. They gave of their earthly treasure to both, and they shall dwell forever in the radiance of God's beauty in heaven. Never shall they be forgotten by the Passionist Fathers in their prayers and at the altar in the Holy Mass.

On coming to the diocese, it was agreed between the Most Reverend Archbishop and the Fathers that the latter would always supply a confessor to the Visitation Nuns at Mount de Sales, and assume the chaplaincies of the Xaverian Brothers and of St. Agnes' Hospital, when established on its present site. The Passionist Fathers have been identified with the growth and work of these institutions for fifty years. They have been the witnesses of the peace and holiness that have reigned at Mount de Sales, of the sweetness and charity that exist there, and of the noble women who have left its halls to form the best homes in America. There is nothing finer in the Orders of the Church than the Visitation. This Order embodies the spirit of St. Francis de Sales and to its daughters Our Lord entrusted the devotion to His Sacred Heart. The Fathers have watched the Xaverian Brothers, with wonder and edification, their success in school and college, and have traced the careers of the young men whom they trained for professional and commercial and humbler walks in life; and they have felt it a privilege to aid the Brothers in forming the characters of their pupils and in leading them to sacrifice inclination to duty, and self-interest to the law of conscience, and be ever loyal to God and country. The Fathers knew their Founders. They were men of simple faith, of holy lives, of boundless trust in the Providence of God—men given to prayer—and the appeal of the Fathers to the Brothers to be like the Founders, has not been in vain. God's blessing is on their work. At a commencement, the chaplain in addressing the audience at St. Joseph's College, referred to the edification given him by the Brothers and novices, and the splendid discipline of the college. "But if you were to ask me," he said, "what has given me the greatest edification, I would answer: not the saintliness of the Brothers and their higher ideals and intelligent efforts to advance their pupils, not the innocence and fervor of the young novices and their high ambition to qualify themselves for the work committed to them by the Church; no, but the calm, pure, strong faces of the young men at Holy Communion morning after morning. This pleased me most, as it gave promise of the future. They will be Christian gentlemen, and stand for what is pure and noblest and best; for the principle of authority, for social order, for decency in professional and civil life, for God and country. They will be a credit to their Alma Mater and an honor to their families—true Americans."

Countless patients have gone from St. Agnes' Hospital to their homes

cured in body, and in soul as well. Who can recount the converts to the Faith during those years, and the souls brought back to the practice of their religious duties? The gentle tact, the holy life, the perfume of innocence, the singleness of purpose, and the brightness of disposition in the sick room, that lure the sick to health and the sinful to God—all this the Fathers have seen for fifty years with delight and edification, in the Daughters of St. Vincent de Paul. They are always the same, devout and devoted to duty. Neither prayer nor work is ever neglected. Both are nicely regulated, and hence the Sister of Charity is always the same. This is the secret of the success of St. Agnes' Hospital.

It would be pleasant to dwell on the devotedness of the chaplains in this narrative. To speak of Father James Ryan, a man of most amiable character and intense zeal, who spent many years in the missionary field and was recognized as a most enlightened director and to whom the Xaverian Brothers gave the title of "Apostle of the boys at St. Mary's Industrial School." He died at his post and his loss seemed irreparable. Brother Dominic, head of the school, soon followed Father James and the loss was greater. But the Lord provided other good men, and the work goes on at St. Mary's, ever assuming greater proportions. But the digression is long and space short, and to our story again. Much indeed must be left to the local annalist to be recorded. But one glance more, and a fact or two before the Golden Jubilee.

Papal honor conferred at the monastery: A beautiful and unique ceremony took place at the monastery on June 5, 1907. Pius X, at the request of Cardinal Gibbons, created John Francis Crouch, a Knight Commander of St. Gregory the Great. The Procurator-General of the Passionist Fathers, Father Luigi Besi, acting for the Cardinal in Rome, presented the case to the Holy Father and asked to have Dr. Crouch made a Knight of St. Gregory. His Holiness made the Doctor a Knight Commander of the Illustrious Order and this *in forma gratissima,* and *motu proprio,* as if he had known the merits of the Doctor personally. It was a recognition of the Doctor's eminence in the medical profession; his unfailing kindness to the clergy and Sisters; his great charity to the poor; and unswerving fidelity to the Church. The investiture with the insignia of the rank took place in the great library. The Cardinal on a throne was surrounded by diocesan clergy, the Fathers and the Community and prominent men in the medical profession. The Papal Brief was read by the Rector in Latin and English and handed to the Cardinal with a casket bearing the Papal Arms, containing the resplendent jewel of a Knight Commander. His Eminence conferred the honor with an appropriate address, dwelling on the merits of the Doctor and the *honor done to the medical profession in Baltimore by Pius X.* Sir John Francis expressed his profound

gratitude to the illustrious Pontiff for the distinguished honor to the profession and himself, his love for and loyalty to his august person and the Holy See, as well as his thanks to the Cardinal and the Passionist Fathers. After the ceremony the distinguished company were entertained at luncheon by the Fathers. The Papal Brief will interest the reader.

PIUS X, POPE

"Beloved Son, Health and Apostolic Benediction!

"Inasmuch as we have learned from the most satisfactory document of the Archbishop of Baltimore, His Eminence, James Cardinal Gibbons, that you are eminently distinguished for piety and religion and that you exercise your great skill in the art of medicine gratuitously both in behalf of the poor and of Religious Communities, we have judged you worthy of being enriched by us with a most honorable title. Wherefore, by these letters, we make, constitute, and proclaim you, a Knight Commander of the Order of St. Gregory the Great, of the civil class, and number you among the same most illustrious body.

"We therefore permit you to put on the distinctive dress of a Knight of this Order and Grade, and, moreover, to wear the proper insignia of the larger size; namely, a gold octagonal Cross, bearing in the middle, upon a red background, the image of St. Gregory the Great, which is to be suspended from the neck by a red silk ribbon, the borders whereof are of a yellowish color. And lest there should be any error, whether as regards the Cross or the dress of the Order to be worn, we have directed that the accompanying model be delivered to you.

"Given at Rome at St. Peter's under the Ring of the Fisherman, the thirtieth day of March, 1907, in the fourth year of our Pontificate.

"R. Cardinal Merry del Val,
*"Secretary of State."*

The model and description of uniform were sent by His Eminence, Louis Cardinal Macchi, Grand Chancellor of the Order of Knights. The medical profession of Baltimore felt highly complimented by the honor conferred on Dr. Crouch by Pope Pius X.

The first feast of Blessed Gabriel was celebrated with great solemnity on Sunday, August 3, 1908. His Excellency, Monsignor Falconio, the Papal Delegate, was present, in cope and mitre, on the throne. The Vicar-General, Bishop Corrigan, sang Mass, and Father Camillus preached the first panegyric of the little Saint in St. Joseph's monastery church. The wrapt attention of the audience revealed the interest of all in the story of the Blessed. At the end of the Mass, the Rector addressed the Apostolic Delegate in the following words:

"Your Excellency:

"The duty devolves on me this morning of offering to the Holy Father through you who represent him, the profound gratitude of our hearts for the honor he has done our humble Congregation in the beatification of our Confrère, Gabriel of the Sorrowful Mother.

"Of our Blessed Lord it was said that He went about doing good to all men; and our present illustrious Pontiff is a marvelous likeness of the Divine Master Himself. To see him is to love him, so benign and beautiful in character is he; and his great heart is full of goodness, and it seems one of the conditions of his very existence that he exercise this goodness toward all men. Indeed, the story of his life since he succeeded to the See of Peter may be summed up in the words: 'He is doing good to all men'; and we have received of his sovereign bounty again and again and notably the beatification of our Confrère, Gabriel of the Sorrowful Mother.

"Your Excellency, we love the Holy Father, we are fondly devoted to the Holy Father; and through you to-day we offer him the homage of our hearts and their best affection. We owe him an eternal debt of gratitude for the happiness he has brought into our lives in giving us the newly Beatified—so gentle, so youthful, so human, so beautiful, to be our advocate at the throne of God; and a pattern not only for the youth of our Congregation, but for the youth of the whole Church.

"And to Your Excellency, we are deeply indebted for your unfailing kindness and courtesy to us, and especially for your gracious condescension in coming here to-day to represent the Holy Father on this joyous occasion and to crown our little tribute to the newly Beatified by imparting to us all the Holy Father's blessing. Your amiable courtesy, your goodness of heart, the wisdom and strength that have marked the rulings of the august position which you fill, have won the love and the consideration of the whole country for Your Excellency, and have compelled us to say that in very deed you are the *alter ego* of the Holy Father—an admirable likeness of Pius X; and we love to think that in a little while your name will be added to the roll of the eminent prelates who form the Sacred College, and that the Holy Father in the Senate of the Church will have the comfort and support of your goodness and wisdom, and the Church in America, her best friend and a witness of her love for and loyalty to the See of Peter and its present holy and beloved occupant, Pius X.

"And now, Your Excellency, we ask you to give us the Holy Father's blessing and the Plenary Indulgence attached thereunto."

The Apostolic Delegate replied from the throne. He referred to his associations with the Passionists from boyhood, the love and veneration he ever felt for them and their Founder, St. Paul of the Cross, and his joy at the great honor that had come to them in the Beatification of

one of its young students and the happiness it gave him to celebrate with them the first feast of Blessed Gabriel. He promised to convey to the Holy Father the expression of their homage and gratitude. Then His Excellency gave the Papal Blessing.

In the afternoon the handsome portrait of the newly Beatified, from Rome, was unveiled and his relics venerated. The Apostolic Delegate knelt long in prayer at the altar of Blessed Gabriel to secure his patronage in heaven for himself and the Apostolic Delegation, and his protection and inspiration for the youth of the country.

### The Golden Jubilee

On September 13, 1868, Cardinal Gibbons, then Vicar-Apostolic of North Carolina, blessed and opened St. Joseph's Monastery. It was his first episcopal act after his consecration, and for fifty years the Cardinal had been present at all the important events of its existence. His Eminence presided at the Golden Jubilee of the Monastery on September 15, 1918. It was coincident with the Golden Jubilee of his consecration as Bishop, and it was a great joy for the Fathers to have him with them on this glad day, and to find him as hale and hearty as on the occasion of his Silver Jubilee twenty-five years before. Perhaps there is not another incident on record where a Prince of the Church was present at the Golden Jubilee of an institution or church which he dedicated as Bishop fifty years before. But James Cardinal Gibbons had this singular privilege, and he blessed God for it on the Golden Day of St. Joseph's Monastery as he looked back through the vista of years to that of his consecration by the venerable Archbishop Spaulding.

The Jubilee was preceded by a retreat for the people of the parish and a General Communion. On consecutive days Masses were offered for deceased members of the parish; for the safety of its soldier and sailor boys; for benefactors of the church; for the priests and Sisters who labored in the parish; for deceased members of the church societies, and in thanksgiving to God for the blessings of fifty years. There was a parade in which the members of the parish were in line, and then a festa in the grove for the children. In the language of the day, the little people "had the time of their lives" and they will long remember the Golden Jubilee. In the evening, after the parade and festa, there was a reunion in the hall, of present and former members of the parish. Addresses were made; the struggles and successes of fifty years were recounted; the faithful and devoted services of the Fathers during all those years were affectionately and gratefully dwelt on;—the bond between pastors and flock has been a comfort and inspiration to both, and the audience was challenged to say whether there was anything more beautiful to recount for fifty years. The hearts of all were moved and many an eye glistened. It was a tender

chord touched by the chairman of the committee at that moment.

The grand jubilee function was held on Sunday, September 17th. The Cardinal presided. The Right Reverend O. B. Corrigan, D.D., was celebrant of the Pontifical Mass, and the Right Reverend William A. Fletcher, D.D., Rector of the Cathedral, preached the sermon. It was masterful, and beautifully appropriate for the occasion. It was his last sermon. This charming and saintly prelate, whose friendship was so precious and whose ways were so winsome, passed away quickly. He was not well that morning; his heart gave him pain; but he would not "disappoint the Fathers, his friends." At the end of Mass, the Cardinal reviewed the work of the Fathers in the diocese and offered them his sincerest congratulations on their Golden Jubilee. He told them of the joy he felt in being with them at the celebration and thanked them for the comfort and help they had been to him since he blessed and opened the Monastery fifty years before.

Father Justin, the Provincial, in words so modest and so sincere that all were charmed with them, thanked the Cardinal for his long and unfailing friendship and his innumerable acts of gracious kindness since that happy morning fifty years before, which of course he did not remember, when His Eminence blessed and opened the monastery. He offered him the love and loyal homage of the Fathers; and he was not rash in expressing the hope that His Eminence would be present at the Diamond Jubilee, after celebrating his own in the Episcopate; for he had the secret of perpetual youth: "To our beloved Cardinal and friend we say: *'Ad Multos Annos,'* and our fondest and best congratulations on his own Golden Jubilee."

# CHAPTER XL

## ST. ANN'S, SCRANTON

St. Ann's Monastery, Scranton, Pennsylvania—Bishop Hoban's Welcome—"The Round Woods."

FOR thirty years and more the Passionist Fathers had given missions and retreats in the diocese of Scranton and had always received a most kindly welcome from the venerable Bishop O'Hara and his devoted clergy. The relations between them and the Fathers were most friendly, and the hope was cherished that some day they would come and establish a house of the Order in the diocese. Father John Philip Baudinelli, C. P., during one of his missions in the diocese, was prevailed on by some of the clergy to broach the subject to Bishop O'Hara. The latter received the suggestion favorably, but thought that the opportune moment had not yet come for the undertaking. He promised that when circumstances would justify it, the Passionist Fathers would receive the first consideration. Before any action was taken in the matter, Bishop O'Hara passed to his reward, full of years and merit. He was succeeded by the Right Reverend M. J. Hoban, D.D., and to him was reserved the gracious and formal invitation to the Fathers to come to the diocese.

A mission was given in December, 1900, at St. Francis' Church, Nanticoke, Pennsylvania, by Fathers Gabriel Fromm and Benedict Hanley. During the mission the pastor, Reverend James Martin, called the attention of the Fathers to a beautiful plateau on the right bank of the Susquehanna River opposite Nanticoke, which he thought would be an ideal place for a Passionist Retreat. He urged the Fathers to buy the property and promised a handsome donation toward the purchase if they did so. During the mission, Bishop Hoban came from Scranton to visit the Fathers. They were charmed with his affability, and while the thought strangely occurred to both of them "how pleasant it would be to live and work in the diocese with him," Father Martin told him of his suggestion to them. The Bishop said that he "would be very happy to have the Passionist Fathers in his diocese," and he requested them to convey his sentiments regarding this matter to their Superior. So at last the foundation in Scranton began to take shape.

Bishop Hoban knew the Passionists well in Rome. While a student in the American College he had often visited their home on the Cœlian Hill, and there he made his retreat for ordination. His first Mass was

said in the crypt of St. Peter's at the tomb of the Apostles, and next morning he said Mass at the shrine of St. Paul of the Cross, in the chapel, of the Saint in Rome. On this occasion he was assisted by Father Fidelis, Dr. James Kent Stone. Recently the Bishop had visited Rome, and was accompanied on the journey by Father Luke Baudinelli and Father Felix Ward, and he found his friend Father Fidelis, now General-Consultor, at Sts. John and Paul's on the Cœlian. There at the shrine of St. Paul of the Cross he recalled the happy day long before and its inspiration. A great friendship for the sons of the Saint welled up in his heart, and now the opportunity was at hand to make a gracious return to the Saint while securing for his flock the apostolic labors of the Fathers. The Bishop pleasantly said that he had a delicate intimation from Leo XIII that the time was come to introduce a community of the Regular clergy into his diocese, "and so," he added pleasantly, "I had better get in out of the rain." At this date Father Stephen Kealy, the Provincial, was in South America, on official business; and on his return, the welcome to the diocese of Scranton promised by Bishop Hoban, was taken up by him and his council. It was decided to accept the Bishop's invitation and notify him at once. His Lordship replied that the decision gave him the greatest satisfaction and that he would be pleased to have them come and select a suitable site for their new home.

Accordingly the Provincial, Father Stephen, and his consultors, Fathers Mark and Fidelis, came to Scranton. The first site suggested, near Nanticoke, was considered unsuitable, and several other places were inspected. But a decision could not be made readily in the coal regions owing to the danger of subsidence of the surface, and it was agreed to lease the Lacoc cottage at Harvey's Lake in Luzerne County not far from Wilkes-Barre, and there the first band of Passionists in the Scranton diocese took up their residence. Father Fidelis was Superior, and with him were Fathers Gregory, Eugene, and Brother Gabriel. Two rooms were turned into a chapel, where Mass was said for the people in the neighborhood, most of whom lived there only during the summer months. On May 1, 1902, the Fathers took possession of the cottage, and till the middle of August, Father Fidelis was busy looking for a suitable site. Several very attractive places in the neighborhood of Wilkes-Barre and Scranton, were considered; among them, the Round Woods, southwest of Scranton. There were objections of some sort to each place, and no decision was arrived at before the Chapter in August.

Father Fidelis was now made Master of Novices, and Father Joseph Amrhein was appointed Superior in his stead at Harvey's Lake. Father Stephen was re-elected Provincial, with Fathers Felix and George as his consultors. At the earliest moment they took up the choice of a site in Scranton. Bishop Hoban deemed the Round Woods

the most suitable place for the Fathers. He said emphatically. "The Round Woods is the place for you." He assured the Fathers that their fears for its safety because of the underlying coal mines, were practically baseless, as it could be made as safe as any location in Scranton. He and Father Fidelis had secured a diagram of the mines with affidavits by competent engineers, entirely disinterested, that established beyond reasonable doubt the safety of the plot at the Round Woods; and both the Bishop and Father Fidelis assured Father Provincial and his council that a decision could be safely made in its favor.

Accordingly, on September 8th, the feast of the Nativity of Our Lady, they visited the site and weighed the pros and cons. They had been assured that if at any time there should be danger, safety could be secured by the purchase of the coal veins beneath the plot, and this at comparatively little cost. There and then, after asking the guidance of our Blessed Lady, they decided in favor of this plot. Having come to this decision, they next considered the title to be given to the new Retreat. Father Provincial suggested that it be called St. Andrew's in honor of the Apostle of the Cross and Passion. One of his consultors suggested St. Ann's as a delicate compliment to our Blessed Lady on that day, adding that "St. Ann would take care of her own." It was then agreed to call it St. Ann's Retreat. This much settled, Father Stephen outlined and marked the site for a new building.

The purchase was concluded in a few weeks, and the Round Woods became the property of the Passionist Fathers. This plot comprises ten acres and forms a plateau rather high above the city. It slopes gently on all sides and commands a splendid view of the city and surrounding hills and valleys. At one time it was covered by a dense wood and mountain growth, affording shade in the sultry summer and a resort for family picnics.

It had a great attraction for the people of the city below, and hundreds went out to it for their evening stroll and enjoyed the scenery and mountain air. The city at one time tried to purchase it for a park, but the Lackawanna Railroad would not part with it.

As the Fathers could not remain at Harvey's Lake during the winter, their good friend, Father Martin, offered them the hospitality of his home at Nanticoke. Another very generous offer was made by Mr. Nicholas Durkin to give the Fathers his own home till St. Ann's would be ready for them. While deeply appreciating the kindness of both these offers, the Fathers felt constrained to decline them. They rented a double cottage on Sloan Street near South Main, not far from the Round Woods. They moved to Scranton on October 22nd. The temporary chapel was ready for Mass on the 24th, and on All Souls' Day, November 2nd, Mass was said publicly for the first time, with a good

attendance. With his usual courtesy, the Bishop called to see the Fathers and welcomed them to his episcopal city. There was need of a new parish in the vicinity, and the Bishop requested the Fathers to attend to the people in the neighborhood. Meanwhile he called the rectors of the parishes nearby and laid his plans before them. Fathers Whelan and O'Donnell cordially agreed to them and offered to give the Fathers every assistance in their power. The lines of the new parish were agreed on and Father Joseph was notified by the Bishop The little chapel was, of course, too small to accomodate the people and, with the Bishop's approval, the Fathers decided to erect a temporary church. Mr. Patrick Mulhern generously offered a plot at the corner of South Main and Sloan Streets without charge for four years, and on this the church was erected and ready for Mass on December 14th. Father Jordan of Old Forge vied with the people of St. Ann's in furnishing the temporary church. High Mass was sung in it for the first time on Christmas Day.

Plans for the new monastery had been outlined by Father Mark at the request of Father Provincial and were submitted to Mr. Owen McGlynn of Wilkes-Barre for the professional drawings. Contracts were let and work begun on St. Ann's, May 18th. The corner-stone was laid on Sunday, September 6th, by Bishop Hoban. There was a very large attendance of clergy and laity and the day was ideal. Fifty of the diocesan priests and the Superiors of the various houses of the Order in America were present. The sermon was delivered by Reverend Thomas J. Comerford of St. Thomas' Church, Archbald. Bishop Hoban followed, in words of kindly welcome to the Passionist Fathers, declaring it was "a most important day for Scranton, as the laying of this corner-stone was more important than that of a church, as St. Ann's would be a center of missionary labor and extraordinary grace for the city and diocese. France drove the Religious Orders out; Scranton welcomed them in. France had nothing to fear but their prayers and work for souls; and this is just what Scranton wants: the prayers and the work of the Passionist Fathers for the souls of our people. Their record here will be one of untold usefulness and blessings to us. They are welcome to Scranton. In your name and my own, I bid them a thousand welcomes, and I ask God's blessing for all who will aid them in the building of their home on this hill. Again with all my heart I bid them welcome to the diocese of Scranton." Never was welcome more cordial than that given the Fathers by Bishop Hoban.

On March 25, 1904, Mass was celebrated in the new monastery for the first time, by Father Joseph, and on the 27th the little community, numbering nine, moved into it. Besides the Rector, there were Fathers Hilary, John Francis, Benedict, Camillus, and Brothers William, Basil, Valentine, and Andrew.

The dedication took place on the feast of the Visitation, July 2nd, which fell on Sunday. The Papal Delegate, the Most Reverend Diomede Falconio, came on from Washington for the occasion. The services began at 9: 30. Solemn Mass was sung in the presence of the Papal Delegate and the Bishop of the diocese, by Father George, the first Consultor, in the large and handsome choir or community chapel. Both the Delegate, and the Bishop occupied thrones, the former in cope and mitre, the latter in cape and mozetta. Just before Mass, Bishop Hoban blessed the choir *per modum ecclesiæ.* After the Gospel he made a brief address. He referred to the joy he felt on the occasion and his happiness at having the Passionist Fathers in the diocese of Scranton, and again he welcomed them in the name of his priests and people. He tendered his grateful appreciation to His Excellency, the Papal Delegate, for gracing the occasion by his presence and crowning the happy day by imparting the Papal Blessing on the Passionist Fathers and their friends.

In the afternoon, the public were admitted to inspect the "Monastery" and all were pleased and edified by what they saw. The procession formed and marched to the east entrance and after the *Veni Creator* was entoned, Monsignor Falconio blessed the Retreat of St. Ann. His Excellency was accompanied by Bishop Hoban and Monsignor Coffey. The sermon was preached by the Reverend J. J. McCabe, of Wilkes-Barre, in the open air to a vast audience. St. Ann's Retreat was opened and the regular observance taken up by a fervent community. Father Albert Phelan, C. P., was elected first canonical Rector of St. Ann's Retreat, and the new home on the Round Woods prospered. At the visitation by the next Provincial, Father Fidelis, these words were written on the records of the house: "*Inspeximus hunc librum, et hanc historiam fundationis Monasterii Sanctæ Annæ magna cum delectatione ac spiritus edificatione perlegimus.*" Very soon the grounds were tastefully arranged and terraced; and a glorious variety of trees and shrubs were planted with charming effect.

On June 30, 1906, nine of our students and ten seminarians of the diocese were ordained priests in the Cathedral by Bishop Hoban. All made the retreat in preparation at St. Ann's. The exercises were conducted by Father Aloysius Blakely, C. P., of happy memory. Since that date the Bishop has sent the seminarians to the Retreat to prepare for ordination, and a bond of affection between these good priests and the Passionists has been one of the results.

During Father Joseph's administration of St. Ann's, the parish, in 1903, purchased three lots on St. Ann's Boulevard, across from the monastery, for a future school and convent; and now Father Albert purchased two more, making five in all. In 1907, the parish had $6,000 in the treasury, and with the approval of the Bishop, Father Albert decided to erect a two-story brick building for the future school;

the first floor, for the present, to be used as a hall, the second as a church. The latter was ready for dedication, Sunday, July 26, 1908, the feast of St. Ann. Bishop Hoban blessed the new chapel; Father Fidelis sang the Mass and Father Albert addressed the congregation. The Bishop congratulated Father Albert and St. Ann's people on having accomplished so much in so short a time and declared that he could not estimate the good done by the Fathers since they came to the diocese. It was an augury of what they would do in the future. The spiritual blessings that followed their zeal, their energy, their devotion, and ubiquity in the cause of their Heavenly Father, since they came to Scranton, were beyond calculation. Father Albert left Scranton for the Chapter in 1908. He was made Consultor, and Father Cyprian became Rector of St. Ann's.

# CHAPTER XLI

## SAVED BY A MIRACLE

St. Ann's (*continued*). Subsidence in the Mines—St. Ann's saved by a Miracle—Rededication.

THINGS went on quietly at St. Ann's and there was nothing to report but the unbroken records of services to the clergy and people and to the various Religious Communities, till the morning of August 15, 1911. On this date signs of serious disturbance underneath the property caused by subsidence in the coal mines were observed. A slide of great magnitude seriously injured the whole building. The disastrous movement continued for a week, and fears of its total destruction and the loss of life were entertained. The community was transferred to other monasteries. A few remained to look after the spirtual needs of St. Ann's people. The conviction grew that nothing but the special protection of "the good St. Ann" could save the building. The people said, "If the Fathers haven't a saint in heaven able to save the monastery, they should give up." The Fathers replied: "St. Ann will take care of her own." The situation seemed safe; the engineers reported that the subsidence was over and all secure. The owners of the mines gave assurance that nothing would be done that could injure the building, and if at any time there should be remote danger, the Fathers would be notified. Then the costly work of repairing and strengthening the building was begun, and when finished the community was restored to St. Ann's. The monastery seemed sound and safe till July 28, 1913. On this day Mr. James Reagan, a foreman in the mines, called and notified the Fathers that the worst "squeeze" known in local mining had occurred, and that it was not safe for anyone to remain in the building. A great slide was carrying the Round Woods toward the East. The hill was going and nothing on earth could save the monastery. It was doomed! As Mr. Reagan emerged from the mines in the evening, he looked toward St. Ann's. It was long and loving and lingering—that look. He felt it was the last look at that home of prayer and praise and blessing where his heart had found peace and his soul soothing balm in the sacred tribunal of penance. With tears he turned away and entered his home and his prayers that night were offered for St. Ann's. In the morning, his first thought was: "Watchman, what of the night?" Just then he heard the Angelus bell ring its note of gladness. He went

out and looked toward the house on the hill, and lo! St. Ann's was still there! He went into the mines to investigate and found that the mighty slide that threatened to swallow up the hill and monastery suddenly stopped, turned back, and settled solidly under the monastery! The great fissures were closed by the impact. It was a *good squeeze,* this one; it saved St. Ann's! The Saint took care of her own! Mr. Reagan declared it a miracle! "The Lord Almighty through the prayer of St. Ann had done more that night for the monastery than all the engineers in the world could ever do! Nay, even more than the Lackawanna Railroad could ever do!" St. Ann's people had said: "If the Fathers haven't a saint in heaven able to save the monastery, they should give up." Well, St. Ann was the Saint. She took care of her own. All now declared—Catholic and non-Catholic among the men in the mines—"there surely is a blessing on that house."

A year had passed since the dire prediction that St. Ann's was doomed to destruction, and the "miracle" that saved it; yet nothing was done to prepare the building for the return of the community till a committee of Catholic gentlemen called on Father Timothy and asked if the home could not be put in order and the Fathers prevented from leaving the diocese. Father Timothy replied that the Order had spent much in repairing the first damage to St. Ann's, but that the outlay necessary for the second was entirely beyond its means. These gentlemen then asked, "If the building were repaired and the coal in the mines beneath it purchased, would the Fathers remain in Scranton?" Father Timothy assured them that nothing would give them greater pleasure than to remain and continue their work; they were indebted for so much to the Bishop, priests, and people of Scranton.

St. Ann's was one of the large buildings in Scranton. Its destruction and abandonment by the Fathers would mean disaster for the fair city, as it would never after be deemed safe by outside enterprise and investors. After this test, it could never recover its lost prestige before the country. The citizens of Scranton, irrespective of creed, took this view of the situation, and incidentally it led non-Catholics to inquire into the character of the institution and to elicit still greater interest in its safety. With the approval of Bishop Hoban, the gentlemen who had interviewed Father Timothy called a mass-meeting of the citizens to take action in the matter of saving St. Ann's. It was very largely attended. The case was stated to the meeting of the menace to the city, if St. Ann's were abandoned. There were hundreds present, and these gentlemen pledged themselves to raise the amount necessary to repair St. Ann's, reserve the coal beneath the Round Woods, and strengthen the foundations of the building. A great campaign was organized and the parishes in the diocese were asked to give a helping hand. All responded, some parishes and individual friends very handsomely. But the amount collected was far from meeting the expenditure. At

this juncture the good women took the matter in hand with their wonted enthusiasm and it bade fair for success; then the United Temperance Societies of the diocese—Knights of Father Matthew—fell in line. The Board of Governors under the presidency of Reverend J. D. Moylan, LL.D., sent out an appeal and these good men nobly responded. A great demonstration was agreed on to be held on the grounds of St. Ann's. On the anniversary of Father Matthew, a grand parade in the city preceded it, and never in Scranton was there anything to equal it. The demonstration of the Knights of Father Matthew and their Temperance Societies closed the campaign. St. Ann's was saved and the safety of the city and its fair name as an unrivalled industrial center secured.

The monastery was renewed and beautified. It was more attractive than ever, and the Fathers returned to it with a sense of absolute security to resume their work in the diocese. Never can they forget the goodness of Scranton and its Bishop, priests and people. They will remember it and make ample return to them by humble prayer and faithful ministration.

### Rededication

July 22, 1916, Sunday, the feast of St. Mary Magdalene, was selected for the rededication or reopening of St. Ann's, and elaborate preparations were made for the occasion. The diocese and city of Scranton were deeply interested and all hailed the event with glad acclaim; the diocese, because the Fathers were to remain and continue their apostolate in it; the city, because St. Ann's was a test case; if it went into the mines, the city was doomed. The press declared that "there was a note of hope for all who grapple with the mine problem, in the experience of this splendid institution, as it shows that perseverance and well-directed effort will eventually overcome the most adverse circumstances. St. Ann's and the city are now safe and the Fathers are to be congratulated on their splendid achievement. It will bring the Papal Delegate to our city; it has secured the future and prosperity of Scranton." This was kindly and sympathetic of the press, and no wonder the whole city was *en fête* for the event.

On the morning of July 21st, His Excellency, the Most Reverend John Bonzano, D.D., left Washington, accompanied by Fathers Valentine and Felix. The Pennsylvania and Delaware, Lackawanna and Western Railroads extended every courtesy to the Papal Delegate *enroute.* At Stroudsburg the private car of President W. H. Truesdale of the Delaware, Lackawanna and Western Railroad was waiting for the train from Washington. Dr. Brennan, the Chancellor of the diocese, and a delegation of priests to represent Bishop Hoban, greeted His Excellency. Soon the "Limited" from New York arrived with the Passionist Fathers, Superiors of the various houses of the Order on

board. Bishop Hoban, Bishop Nussbaum, a large delegation of the clergy and thousands of people were awaiting the arrival of the train. The Fourth Degree Knights of Columbus in uniform as a guard of honor, and Church societies in regalia were present. A reception for the Papal Delegate was held at the station, and then His Excellency, the Bishops and clergy entered the cars waiting for them, and the procession started for St. Ann's. Houses were decorated with American and Papal colors, and the lines of citizens along the route cheered and waved their kindly welcome, while the bands played the national airs. The acclaim was exultant and the glad welcome so kindly that Monsignor Bonzano was profoundly touched and turned to the Bishop to express his delight with the people of Scranton. On reaching the monastery, His Excellency stood at the portal to thank them for it and impart his blessing to all.

A slight digression here with an account of Monsignor Bonzano will not be amiss. He was born in 1867, ordained in the early nineties for the missions in China, spent six years in the Orient and mastered the Chinese language. Ill-health obliged him to return to Rome, where he devoted himself to the higher studies and received the doctorate in Theology and Canon Law.

In 1904 he was made Rector of the Urban College of the Propaganda. In 1908 he was sent to Messina by Pius X to aid in relief work after the violent earthquake and to report conditions of its terrible destruction. On February 1, 1912, he was named Papal Delegate to the United States and was consecrated Archbishop of Melitine in March. He arrived in Washington late in April to succeed Cardinal Falconio. He is one of the most learned men in the Church to-day and a great linguist. His English is faultless and in Chinese he is perfect. He is comparatively young, of imposing stature, handsome, winsome and kindly. His face glows with benign light and his heart is full of love for mankind—the ideal Roman Prelate. His gentle courtesy won all hearts in Scranton. He was recalled to Rome in 1922 by Pius XI and raised to the cardinalate.

Early on that bright morning of July 23, the people began to assemble on the monastery lawns. The breezes were aromatic and the broad expanse of blue above suggested some heavenly cathedral arrayed in dazzling beauty. To the east of the handsome building a great canopy in delicate colors had been arranged with exquisite taste and under it the altar and throne had been erected for Mass in the open air. The procession moved from the north entrance around to the canopy in imposing order and sanctuary vesture; acolytes, scholastics, priests, prelates, bishops, and lastly the Papal Delegate in pontifical robes, with mitre and crosier, surrounded by his attendants for Mass, with the uniformed Knights of Columbus as a guard of honor. All took their places, the Bishops with their chaplains, the prelates next

according to rank, then a hundred priests to the left of the altar and fifty Sisters of the Immaculate Heart of Mary at their left. Encircling these were the Knights of Columbus in handsome costume standing at attention with their graceful swords. Opposite the Delegate's throne, Bishop Hoban was at the prie-dieu with his chaplains. Bishop Nussbaum, C. P., in like manner, while Monsignor Coffey, V. G., and the Provincials, Fathers Clement and Alfred, took the places next in rank. There were twenty thousand people gathered round as the Papal Delegate in pontifical vesture stood at the foot of the altar with his attendants to begin Mass. The reporters said fifty thousand were assembled. The settings were of unusual splendor. Never was anything witnessed in the history of Scranton of a more impressive religious character; never anything that moved the hearts of men to worship the Most High as on this lovely morning when they bowed in adoration during the Holy Mass. The stately Archbishop and his serene piety at the altar made a profound impression. "Truly," they said, "does he represent the saintly Pontiff, Pius X." The Reverend Thos. J. Comerford was at his best in the sermon on this occasion. It was matchless in beauty and eloquence, and all were carried away by its inspiration. At the Consecration the Knights of Columbus held their swords at salute; the Papal and American flags fluttered in the breeze; the stillness as all knelt and bowed before the Great Presence on the altar, banished every other thought but that of God! Never was anything more inspiring; never anything more impressive than this Mass in the open on the Round Woods that Sunday morning. The Delegate gave the Papal Blessing at the end of the function. The procession re-formed and wended its way to the north entrance; the Knights here formed two lines and with their swords formed an archway for the clergy, Bishops and His Excellency, as they re-entered St. Ann's. At this moment, the choir took up the *Te Deum*, the great hymn of thanksgiving, and the inspiring ceremony was over.

On Monday a banquet and reception were given the Papal Delegate, and a hundred and twenty-five priests were present. Though His Excellency was slightly indisposed from the journey on Saturday and the long fast on Sunday, he came to the refectory to meet the clergy. He was radiant with happiness at the affectionate welcome given him. He declared that he would carry away a happy memory of the reception given him by the citizens of Scranton. He was charmed with the people and their wonderful city and its handsome suburbs. Nothing could be more cordial than the welcome of Bishop Hoban, and his clergy and the Passionist Fathers. It was prompted by their love for and loyalty to the Holy Father, whom he represented, and he thanked them for it. The vast concourse of devout worshipers at the Mass the day before, was very edifying and he complimented the Fathers on it, and he offered his congratulations to the Rector, Father Timothy, on the

safety of the monastery and the work accomplished in its restoration and the beauty added to it. His words of appreciation to the Bishop and priests for the welcome tendered him will long be remembered. His goodness and sweetness of voice and manner and the noble words welling up from his heart surely won theirs. And bright were the forecasts made for His Excellency's future career, in the addresses that followed. The Bishop and priests expressed great joy that St. Ann's was safe and the Fathers were to remain in Scranton. Father Timothy was congratulated on the work he had accomplished; but he said it was due to "the good St. Anne," and the kindness of the people.

Father Timothy was elected canonical Rector. He could hardly be prevailed upon to accept the office. The strain and work had been too much for him and his health gave way. In October he felt compelled to resign and Father Maurice was chosen to fill out the unexpired term. The latter was succeeded by Father Patrick, and this brings our story to the present Rector, Father Alban Callagee. He is beloved by Bishop and priests and people as well as by his own brethren and sustains the good record of St. Ann's.

# CHAPTER XLII

## ST. GABRIEL'S, BRIGHTON

St. Gabriel's, Brighton, Mass.—Cardinal O'Connell and Father Fidelis—The Hill on Brighton Like That on the Cœlian in Rome—House of Retreats.

FROM early days missions and retreats were given by the Fathers in the New England States, and priests and people remembered the venerable men who came and preached the Passion to them. They recalled the habit with its wonderful sign and the great crucifix on the platform and the Papal Blessing at the end of the Mission. It was like a vision of peace; it left holy memories; its lessons were never effaced; its inspiration continued long after the Fathers had left for their homes. Both priests and people would love to hold them in their midst; and the Fathers hoped some day to have a home in New England—this field of their apostolic labors. The illustrious Prince of the Church, William Cardinal O'Connell, was destined by Providence to bring about the hope cherished by priests and people. His Eminence brought the Passionists to New England. When he was made coadjutor to Archbishop Williams, he promised Father Fidelis Kent Stone, then Provincial, to invite the Fathers to come and found a Retreat in Boston. As a student in Rome, and later on as Rector of the American College, His Eminence came to know the Passionists at Sts. John and Paul's on the Cœlian Hill. In 1907 he succeeded to the great See of Boston, and he sent word to Father Fidelis that the Passionists could now come and begin their work in the diocese. They were to look for a suitable site for their home and then report to him, as he too had a deep interest in it.

In the Autumn of 1907, the Fathers began their search for a site. Father Fidelis and his Consultors, Fathers Justin and George, Sr., came to Boston and spent some days visiting the suburbs and noting carefully, eligible sites. They called on His Eminence the Archbishop, who received them graciously and heard their views of the places that appealed to them as suitable. Then His Eminence suggested one which appealed to him as the best choice for a Passionist Retreat. It would be convenient, have the seclusion and privacy of a Roman villa, and he directed them to go out to the hill on Brighton and if possible secure a section of land on what was known as the Nevins Estate. The Fathers went out and saw the advantages of the site recommended by the Cardinal. It was the best they had seen and they reported their de-

cision to His Eminence. He urged them to make the purchase without delay, as values were increasing in real estate, and, besides, the site might be secured for other purposes. The Fathers accordingly purchased nine acres on the hilltop. Later on, they bought six acres more and thus secured the seclusion of the grounds and the privacy of the Retreat for all time. No wonder the choice pleases the Cardinal! It is convenient and retired, suitable for a house of retreats.

For years this land was known as "Nevins Hill." It was one of the old landmarks of the Brighton district. The first buildings were erected shortly after the settlement of Cambridge in 1638. The oldest authentic record refers to the estate as the home of Captain Nathaniel Cunningham. Subsequently Charles Ward Althrope secured possession of it. In 1762 it extended down to Charles River and was sold to John Bennie. Fire destroyed the mansion in 1770. Local history states that a new mansion replaced the old and in 1777 it was purchased by Samuel W. Pomeroy. At this time the estate was named "Bellview," for it commands one of the most delightful views of Boston and the surrounding country stretching away for miles. Tradition has it that General Washington visited it and dined there. The British troops held Boston at this date, and the American forces were surrounding the city. The next owner of the estate was Richard Alsop, who sold it to John De Wolf in 1838. In 1843 Jarid Coffin of Nantucket secured the property. A few years later, Mr. Coffin turned it over to his son-in-law, David Nevins, and built a house for himself nearby. Since that event, it has been called the Nevins Estate. There were five buildings on the property. The Nevins homestead, the Coffin residence and three barns. The Fathers did not purchase the buildings with the land, but they were given the use of them till their own home was built. Then the Coffin residence was sold and moved from the grounds; the old homestead was dismantled and the material taken away. The large barn was purchased and transformed into a chapel. The others were removed. The architect of the Retreat made some drawings for the "barn chapel," and Brother Gabriel with the aid of a few men did the work. This good Brother's mechanical ingenuity for monastic devices was often amusing and always gave pleasing effect. Cardinal O'Connell and the architect enjoyed the changes wrought by Brother Gabriel. "The traditions of the old monks over again and their marvelous contrivances," they fancied.

Having secured the property, the next step in order was to obtain an act of incorporation, and "The Passionist Missionary Society of Boston" was incorporated according to the laws of Massachusetts, on the 23rd of March, 1908. It was then decided to name the new Retreat in honor of "Blessed Gabriel." The Fathers had helped to advance the cause of his Beatification, and in return he helped them to get this superb site for their home in Boston. It was called the Re-

treat of Blessed Gabriel, now, thank God, of "Saint Gabriel." On March 28th, Father Cyprian McGarvey was appointed Superior, with Father Cornelius Thompson his assistant. Fathers Paul Joseph Nussbaum, Alexis Cuneen, and Brothers Gabriel and Stephen were assigned to the new foundation. Possession was taken on April 9th. The old homestead had been put in order and "suitably furnished"; a temporary chapel was arranged, and on Palm Sunday, April 12th, the Holy Mass was offered for the first time on Nevins Hill. In the afternoon, Chelsea was almost destroyed by fire, and hundreds rushed to the hilltop to see the conflagration. It was then that the people of the neighborhood learned of the presence of the Passionists among them, and from that time on they have shown their friendship for the Fathers and their joy at having them in their midst. Next morning they began to assist at Mass in the little chapel. The Fathers suffered much from cold and lack of conveniences in the ancient mansion, now scarcely a relic of old respectability, but friends came to supply their needs and to make the chapel a place of devotion. Many a prayer was offered before the little tabernacle for a blessing on the new foundation and to speed the Retreat to completion. The feast of St. Paul of the Cross was celebrated on the hill April 28th, with all the solemnity the circumstances of the place permitted; on May 31, 1908, the feast of Blessed Gabriel, the day of his Beatification—his first feast—was kept with great joy and devotion. A large portrait of the servant of God from Rome was unveiled and blessed in the presence of the little community and of the faithful who could enter the chapel. The people manifested great devotion to the little Saint and from time to time they report favors obtained through his intercession. Some are very remarkable indeed, and might be considered by the Roman tribunals, if miracles were still needed to advance the cause of the Saint. But the voice of the Church, which is that of the Holy Ghost Himself, has proclaimed him a Saint. The Holy Pontiff, Benedict XV, has pronounced the decree of canonization and in this the Pope is infallible.

Of the old mansion the local annalist wrote: "Living in a house a hundred and forty years old and long abandoned to unstaying decay is no paradise. It was gloomy and lonesome, poetic perhaps, for the casual visitor, but prosaic for the resident. In daylight an ideal spot with its surroundings of loveliness and warbling birds of many tribes and tongues and tints, the little friends of St. Francis. But at night the haunt of bats, the mournful screech-owl and the little rodent indigenous to the frontiers and neglected places. The old building had served its purpose and now was tottering to the end and shook with every wintry blast and sighed and moaned and creaked as the east winds and strong rains battered against it. Its life of wealth and colonial splendor had long since departed. Its halls no longer rang with the songs of revelry and merry laughter. No, but sadly, slowly, surely time

bore this relic of the past to ruin and decay." But he adds gaily: "The Fathers at least could meditate on the end of earthly grandeur, even if they could not live in it with rudimentary comfort." The thought that Washington rested and dined in it, was poetic, if not sustaining.

Fathers Cyprian and Cornelius called on the Archbishop to report their presence in Brighton and to ask his blessing and the faculties of the diocese. His Grace received them most kindly and expressed great happiness at having the Passionists in the diocese. He told them of his love for the Order, that he knew the Fathers, as men of God, would give great edification to the clergy and the faithful of the diocese, and that they would ever walk in the footsteps of their Founder, St. Paul of the Cross. They were to be retiring and unworldly, and as true Passionists *grow* in the diocese. God then would bless their work and they would always find a friend in the Archbishop. It was the counsel St. Paul of the Cross would give his sons.

When the pioneer days had passed, and the old home, decrepit and toppling and empty, had given place to beauty and freshness and "the second spring"—at one of the great reunions of the Retreat Guild, the Rector, Father Colman, in his welcome to the Cardinal said: "When our friends were few, when we were little known, when our home was unattractive, when there was little store for monastic hospitality, when we were poor, there was one friend who never failed us, whose presence gave brightness and peace, whose visits were ever a comfort, whose words left courage and hope in the home that had so little to attract him: it was His Eminence, our beloved Archbishop, Cardinal O'Connell. It revealed his great and beautiful heart. We had his sympathy and support in our various needs; and what we see here to-day was wrought through his kindly encouragement and fostering care. We welcomed him when our surroundings were uninviting; we offer him a hundred thousand welcomes now to the brightest home and the loveliest surroundings of any we have in America. We bid His Eminence welcome to St. Gabriel's Retreat."

After the Provincial Chapter in August, 1908, a complete change was made in the personnel of the little community at Brighton. Father Cyprian was made Rector of the house in Scranton; Father Cornelius Rector of that in Baltimore; and Father Justin was made Superior at Brighton to superintend the new building. Father Alexis was made his assistant and Father Herbert remained, the only one of the first band. Early in September the Archbishop called to see the work of transformation from barn to chapel. He was pleased, and urged its completion. It was finished on Christmas Eve, 1908. His Grace came to see it and expressed his delight with its appearance and accommodations, and he designated Father Justin to bless and

dedicate it to St. Gabriel. The ceremony took place on the feast of St. Stephen. There was Solemn Mass and a choir of the best singers in Boston. The attendance exceeded all expectation. The morning paper had the head-line: "A Stable Turned into a Chapel," and it read: "The old mansion of baronial proportions built in the early days, is now the temporary home of the Passionist Fathers. It is on the center of a plateau on a noble hill in Brighton. It comprises fifteen acres of splendid land sloping away in graceful and natural terrace form, affording from the veranda of the old mansion a magnificent view of Boston and its surroundings. For healthfulness and grandeur of surrounding prospect, it is unsurpassed in New England. On this plateau there stood a roomy barn. An ingenius Brother of the Order, a man with imagination, inventive skill, and power to plan and execute, has worked a transformation in this old stable. The cross now above its roof tells it is no longer a home for cattle, but a house of prayer and divine worship. As pretty a church as may be seen between the oceans, with a capacity for three hundred and an interior of superb tastefulness has been evolved out of second-hand materials in the old barn. It is a bit of Bethlehem; and its memories of Christ's birth in a stable are brought vividly home to twentieth-century Boston. It is a striking story of progressive evolution."

On June 3, 1909, ground was broken for the building; the foundations were finished on August 17th, and the Archbishop set Sunday, September 26th, for the laying of the corner-stone. All the pastors were invited; societies were to be present and friends came from far and near for the occasion. It was to be a memorable celebration. But the weather intervened; it rained heavily all day and the ceremony was cancelled. The Archbishop requested Father Stanislaus, the Provincial, to lay the corner-stone himself.

The first friends of the home in Brighton were many and very generous indeed, and it would be pleasant to recount their names and gifts from the records of the house, if space permitted. The Archbishop led the way and both priests and people vied with each other in their welcome and substantial aid to the chapel, library, and new Retreat. There is not in the country a more cultured and noble body of priests than that of the Archdiocese of Boston. Fifteen years of close intimacy with them has led the Passionist Fathers to esteem and love them, and it has ripened into beautiful friendship. We must give a few names of the early friends with the proviso that the list of friends among the clergy has been growing year by year and it is difficult to say who are better, the earlier or later, they are all so noble.

The President of Boston College wrote to Father Fidelis Kent Stone, the Provincial, the following letter:

"Boston College,
"April 6, 1908.

"My dear Father Fidelis:

"Any time you come to Boston we shall be delighted to have you accept the hospitality of the College. In fact, we should deem it a great favor to have the Father who will superintend the erection of the building dwell under our roof. You will meet many friends here, but no one will welcome your coming more warmly than your devoted servant in Christ,

"Thomas I. Gasson, S. J."

Could anything be more delicately kind? Then Father James Hayes, C.SS.R., Rector of the Mission Church, Roxbury, called to welcome the Passionists and offer them every kindly assistance; and the President of the seminary, Father T. P. Harvey, S.S., and the Treasurer, Father T. E. Craig, called to welcome them. And Fathers J. V. Tracey, John A. Crow, John J. Ryan, Michael T. McManus, John D. Colbert, Michael McCall, and James O'Neil were amongst the earliest friends and benefactors of the Retreat.

The Brophy family may not be passed over here. Their kindness had been unfailing, it appealed to St. Paul of the Cross and the reward came quickly. A fine boy of brightest promise became a Passionist. Like St. Gabriel, he became perfect in a short space; but unlike St. Gabriel, he was raised to the priesthood and offered the Holy Sacrifice of the Mass. He then went to heaven to join the Saint. Father Kenneth Brophy was a gem in the Order and sheds luster on his family. With St. Gabriel, he is now their protector at the throne of God and will bring blessings on them.

Then there is a list of ladies kept in the records of the Retreat, who were very generous and kindly in aiding the Fathers in those early days, most of them from the diocese of Boston, and some from afar, as: Miss Mary Francis of Belleview, Ohio, Miss Mary E. Cook, of Baltimore, Mrs. M. J. Cuneen, of Brooklyn, New York. A complete set of gold vestments and a gold chalice were given by the Jesuit Fathers, and the Sisters of the Good Shepherd, the Sisters of St. Joseph, and Sisters of Notre Dame will be held in grateful remembrance for their kindness to the new foundation. But the long list, and gifts, rich and rare, for the chapel and choir may not be given here. They are written in heaven and gratefully remembered by the Fathers. They were deeply touched by a visit from Bishop Feehan of Fall River, soon after their arrival in Brighton, to welcome them to New England and express the joy he felt at having them so near his own diocese.

Work on the new building was resumed early in the Spring of 1910. The Fathers moved into it on October 4th while the work continued. It was not ready for dedication till May, 1911, and Sunday the 14th

was set for the formal opening. The clergy were invited and a great concourse of people assembled on the ground; Father Hayes, C.SS.R., Rector of the Mission Church, brought his ushers, choir, and sanctuary boys to assist at the ceremony; the Superiors of the houses in the Eastern Province; Father Jerome, the Provincial in the West, with his Consultors, Fathers Alfred and Isidore, were present. The clergy vested in the large library at three o'clock; procession formed and moved out to the chapel. The Archbishop knelt before the altar and intoned the *Veni Creator*. Prayer finished, the procession re-formed and marched to the front entrance. His Grace blessed the large Crucifix at the main stairway, and then the Retreat, dedicating it to the honor of God and His little servant, St. Gabriel. The weather was delightful and enhanced the beautiful function. The Archbishop addressed the vast assemblage from the front entrance: "The dedication and blessing of this monastery," he said, "sets apart another institute destined for the welfare of the whole community in which we live. Up here on the heights is set a beacon-light which will guide and direct thousands in the way of true living and real happiness;—the same beacon-light which blazed from all the hilltops of Europe when the older civilization of paganism had run its course and failed; and when in the formation of nations out of savages and semi-barbarous warriors, the monastery summoned men to lay down their arms for a while and soften their hearts to sentiments which created Christian civilization.

"Within the quiet walls of these old fortresses, another and greater battle was fought out—the conquest of man by himself, not to give battle, but to bring peace. The world is all at war again. And men in the heat of conquest for honor and money and gain, will grow hard-hearted and selfish and semi-barbarous again, unless a higher standard, a higher influence prevail; unless the words of Christ reach their ears: 'What does it profit a man if he gain the whole world and lose his own soul?' Look out from these heights all around you; here is a mountain of peace in the very midst of the boisterous tumult of care and labor. Lift up your eyes to it often, and climb its steep sides every now and then. Knock at the portal of this citadel of God; enter and rest awhile." His Grace expressed his pleasure at what had been accomplished thus far by the Passionist Fathers, and outlined briefly what the archdiocese expected in result from their zeal and work for souls. The Provincial, Father Stanislaus, now followed, in a sketch of the Order, its spirit and aims and work—the purpose of its existence as revealed by its Founder, St. Paul of the Cross. Benediction of the Most Blessed Sacrament was given by Father Jerome, the Provincial of the West. The monastery was open to all for inspection from Thursday till Sunday evening, and it was estimated that from forty to fifty thousand visited it till the enclosure was

proclaimed in the evening after the dedication. It will be a home for the missionary Fathers and a place of retreats for laymen, a house of prayer and recollection for both; where the missionary will renew his spirit for work, and the layman forget the sordidness of trade in calm and holy meditation on the Eternal Truths and share with the Fathers the peace that comes from union with God. The building is in the old Spanish mission style, simple, but beautiful and attractive. It rises grandly into prominence, seen from the distant hills, and wins attention. Many come to see it, and descendants of the Puritans look on with no unkindly feeling while the children of the Emerald Isle gaze in joy and welcome.

# CHAPTER XLIII

## A HOUSE OF RETREATS

St. Gabriel's (*continued*)—The Cardinal's Ideals—Devotion to the Passion, and Retreat Work—A Center of Faith and Loyalty.

CARDINAL O'CONNELL told the Fathers that he had two great objects in view when he invited them to Boston. First, to promote devotion to the Passion of Our Lord. Secondly, to establish a house of retreats for men. In addressing the Laymen's Retreat Guild, September 1, 1915, His Eminence said: "In calling the Passionist Fathers to the diocese, I had two very important objects in view. First, the sanctification of all the community by the rays of grace that would necessarily go out from a holy house like this, founded, maintained, perpetuated, for only one purpose—the commemoration and consideration of the Blessed Passion and Death of Our Lord and Saviour, Jesus Christ. And certainly no more appropriate Order could be chosen for this work than that of the Passion. The second project is so dear to my heart that I can scarcely trust myself to talk about it." Here the voice of the great, strong Prince of the Church faltered for a moment and revealed the depth of his feeling. Then he resumed: "The second project was the sanctification of my dear men of the diocese by having them come to this holy place, far away from the world, and here weigh the value of their immortal souls. This is the twofold project I had in mind. Devotion to the Passion and spiritual retreats for men, to effect the sanctification of their souls. Here on this Holy Mount of God, this dual wonderful work has been inaugurated, and certainly is blessed by God and is succeeding by His holy grace, and no Order could more appropriately carry on this work than the Order of the Passion; for the consideration of the Cross and Passion of Christ is the very key to all the true values of life.

"Almighty God gave us this spot in a very extraordinary way. Some of you will remember the circumstances as I told you about them. And here the work has been planted and is growing and flourishing and has already given its fruit, a thousandfold. The Passion of Christ is the key to all the true values of life. Here in this Holy Place, far away from the world, you must weigh the value of your immortal soul, your eternal destiny, the great problem of life, the great problems that confront us." He urged the men to acquire a

habit of serious thought on these great subjects, so that they would mold their personalities and invest their action and render them proof against the maelstrom that sweeps the thoughtless off their feet. Clearly the Cardinal revealed his one great devotion, and the deep and abiding sense he had of its appeal to the mind and heart. He had acquired "the habit of serious thought" on the great truths of Faith and he traced this habit to his own retreats at Sts. John and Paul's on the Cœlian Hill, as a student, in Rome. And again, as Rector of the American College, he saw the fruits of the retreat in the young ecclesiastics committed to his care. It had been an inestimable blessing to them; it would prove a like blessing to the men of the great diocese over which he was placed by the Holy Ghost.

"It was the whole intent," he said, "of the retreats within the walls of this holy city set upon a hill. It will save them from the influence of the world and false maxims; it will render them immune from the influence of false standards and fictitious values; it will lead to a real perception of life and of things that are worth while; it will show them that worldly effort is futile, that it ends in disappointment and the ashes of dead hopes. The entire atmosphere and the holy solitude of the retreat will render the world remote. Here they will meditate on truths of the loftiest import; these will be set before them by a master-hand; they will appear to them as never before; the purpose of the men will be formed; grace will give them strength; they will be formed in Christ. The Sacred Passion will be the key to all the true values of life, and above all, of the value of the soul and our immortal destiny." "My men are in the midst of dangers that would corrupt a saint, in false ideals and false values, these dangers come in forms so specious, and I want my men to be safe against them, by holding to the great principles of our Holy Religion, in the revelation of Christ to mankind, guarded by the Church."

In the Autumn of 1911, Father Cornelius, the new Rector, and his assistant, Father Cyprian, were back in Brighton. Father Justin had been made first Consultor and now resided with the Provincial at West Hoboken, New Jersey. The Archbishop called, and spent an hour with Father Gaudentius, who was recovering from a severe illness. His Grace expressed satisfaction with the work done in the diocese by the Fathers and with the record they were making as true Passionists. Soon after his visit the news was flashed over the cables that Pius X had created Archbishop O'Connell, Cardinal of the Holy Roman Catholic Church! The joy of Boston at this news was simply indescribable. It was amazing in old Puritan Boston—the joy of all at the honor that had come to the Archbishop and the city itself. But none rejoiced more than the children of those who were followed to this free land by the sneer and contempt and obloquy of the "social hierarchy" and its fawning ascendent in "the mother country," be-

cause they were true, because they would not surrender their Faith, because they were loyal to God and His Church. They now command the respect and the admiration of their fellow Americans in Massachusetts and its first city, Boston. In both, the highest places were given them, because they are fit and worthy and true Americans. Governor Walsh and Mayor Curley are illustrations in point. Among the brightest men and women of New England are the children of the noble Catholic fathers and mothers who suffered for the Faith and were found true to God and country. No wonder that the great state and renowned city acclaimed the honor when one of their own was made a Prince of the Church, His Eminence William Cardinal O'Connel, the "great, fearless, noble, Archbishop of Boston," as Cardinal Gibbons called him, after listening to his address at the Silver Jubilee of the Catholic University in Washington!

On December 8, 1911, Father Alexis opened the *first retreat* for laymen, with Father Gabriel as guest-master. It was most satisfactory. The men had dwelt "in the Holy City on the Hill" with the Passionists. They departed with peace and joy and blessing in their hearts. It was a revelation to them. They could not realize that so much was condensed in so short a time. It would be an inspiration to them forever and they left the cloister with the resolution to serve God faithfully and to hold to things worth while. Father Alexis gave the second retreat, February, 1912. Then Fathers Felix, Hilary, Gaudentius, Maurice, Cornelius and other Fathers followed in succession. "The diversity of talent and style and presentation of subjects pleased the men." The Fathers were at their best to accomplish most in a short time. Father Gabriel made a charming director till he was assigned to duty in Baltimore. He was succeeded by Father Gaudentius, who spent himself in this work and gave it shape and character. He was as guileless and as innocent as a child, of a sunny disposition and clear and practical mind. He was greatly beloved by the men, and was their favorite. He was very devout to the Sacred Passion, of nice presence, pleasing voice and solid piety. He won and formed the men on the retreats. God blessed his work. In speaking to Father Gaudentius of the Retreat Movement, the Cardinal said to him: "Let it have a natural growth. Don't force it. Under the direction of holy men, the spirit of God will attract men to it." The saintly director worked on this principle, and his power and inspiration are still felt at Brighton. He won the hearts of the men and led them to God. Early in 1911, his health gave way during a mission in Philadelphia, and he never fully recovered from that attack of heart-failure. While he was director, three hundred men made the retreat, some of them non-Catholics who entered the Church. On Sunday, September 28, 1913, the statue of St. Gabriel in front of the house was unveiled and blessed. There were eight thousand

people present. Father Gaudentius preached in the open air, and the effort cost him his life. He had been miraculously cured, so he believed, but his heart now gave out again and there was the old trouble back. On October 26th, the first reunion of retreatments was held. The Cardinal was present and was welcomed by Father Cornelius, the Rector, and Father Gaudentius, on behalf of the community and the gentlemen present. The Hon. Thomas W. Dowd addressed the Cardinal. He reviewed the work of the retreats, its happy results, and thanked His Eminence for the grace and blessing it had brought into their lives. The Cardinal responded in words of affection and approval and revealed how dear this work was to him. On Monday, March 2, 1914, Father Gaudentius died, aged thirty-eight. The funeral was held on Thursday. The Cardinal and clergy came, and a great concourse of faithful for the last tribute to this saintly priest. He established the Retreat Movement under the direction of Cardinal O'Connell, and his name will ever be associated with it. Father George, Jr., succeeded him as director, and when the new Provincial, Father Clement Lee, assigned him to this post, his counsel was to walk in the footsteps of his saintly predecessor. The statue of the saint, the gold chalice and ciborium set with precious gems of great value, are perpetual reminders of Father Gaudentius! The gold and gems were offered to him to honor St. Gabriel.

The Laymen's Retreat Guild was formed at the reunion on December 3, 1914, and blessed and approved by the Cardinal. He was Founder of the Movement and was glad to see it take shape. Prominent men gave it their best care in formation. It is well organized and its efficiency now secured. It works through an active staff of officers, councillors, promoters and the spiritual director. In ten years, three hundred retreats have been conducted and over seven thousand men have responded to the invitations of the League. There are four thousand active members in the League, and among them some of the best and noblest men in New England. They are leaders in their own parishes; they stand for every movement to advance the interests of religion under the direction of their own pastors; it is one of the great fruits of the Retreat Movement. Men in every walk of life are in it. Senator Walsh, Mayor Curley, eminent judges, lawyers, doctors, military men, business men, respectable men in simpler stations are in it. Father George, Jr., deserves great credit for the formation of the Guild, and his work in extending the retreat movement.

The largest reunion of retreatants to date was held on September 19, 1915. Prelates and priests and people were present. Five thousand were there on this occasion. Father Alexis, the Rector, addressed the Cardinal in words of welcome; he sketched the progress of the retreat work and thanked the Cardinal for his interest in it.

His words were so sincere and delicate and beautiful that His Eminence was deeply touched by them, and his emotion revealed to all the place this work has in his heart. It was the first reunion and reception to the Cardinal after the formation of the Guild. His Eminence addressed the vast audience. As he stood on the holy mount and looked out over the great city below, he visualized it; it was real; it was true to life; it was fascinating; it was appalling; it was the world. Its dangers were sketched by a master-hand; temples of trade, great banking houses and centers of commerce; millions in a mad rush for success; they grasp it and it vanishes, or they never reach it and despair. Then they plunge into pleasure to forget; moral restraints are cast to the wind; and men would become a raging, tumbling, striving mass of maniacs but for the *law;* but that is the service of brute force, and the strongest would rule in the end—if religion and moral restraints did not prevail. Down below in a small side street, almost unnoticed, is a little church surrounded by those temples of trade and commerce, and above it gleams the cross and in it there are silence and peace and rest; and there people are taught that God made us not for the world but for Himself, that we are His children destined for an eternity of peace and happiness with Him in heaven; that this world is passing and the shadow thereof. Many will not hear this word; thousands will never listen to it. But it is there and it is saving the world from itself. It is keeping men sane and safe and normal. Even when they don't believe, they are listening to its message. And the priest down there amounts to so little in comparison with the great millionaires who seem to rule the world by their power and gold. Men rush by and pay scant courtesy to the priest, so unassuming and meek and humble of heart, this man of God; but oh! if only they stopped to think for a moment, they would kneel in the dust before him, for he is saving them from being the victims of brute force and passion by the constant lessons of Christ; by speaking out to the world, often against its will, and compelling some one to listen sometime. He is saving the city, the state, the world, against the passion and greed of merely material life and human success.

And up here on this mount of God we get back to the true value of things and realize the words of Our Lord: "What doth it profit a man if he gain the whole world and suffer the loss of his own soul?" We must live in the great city; our human interests are there; we cannot all spend our lives in the peace and solitude of the cloister. But we can come up hither from time to time and look out over the city and distant hills and see that One is left out—God; and the soul neglected down below; that we are here for a great purpose. We must here consider God's claims and the value of our souls; our eternal destiny and that while living in the world, we must not be

of the world, and so be safe against its dangers and allurements. He thanked God for the inspiration to found the house of retreats; and he charged the Fathers to keep it as a sacred trust for God alone and for his dear men. It is a fortress against the millions of temptations that must come into their lives. Keep it for God and the men who will come to you for direction and guidance. Here they will get down to the root of things. Hence it is so great a work for the diocese and country. "I have prayed for it"; he said; "it has been uppermost in my mind for nine years. I have given it my best thought and effort." And he thanked the Fathers for their coöperation and declared that a continuance of it would call for his lasting gratitude. In all his addresses at reunions of the Guild, the Cardinal revealed his interest in the Retreat Movement, and to His Eminence are due its success and happy results. At the reunion in November, 1917, the Rector, Father Colman, said that the Fathers would not have attempted in Boston what they do in Rome but for the Cardinal; His Eminence suggested it; he inspired it; he led it to its present success. "Had Your Eminence not led the way," he said, "the Fathers would not have had the courage to attempt it." But you told us not to fear; you told us to throw open our doors to receive the men; you told us to put system into the work and you had the men to enter this haven of rest for soul and body—to 'come apart and rest awhile'; you have a claim not only to the gratitude of the Fathers, but of these good men; you are the leader, their spiritual Father, their Archbishop. They see the impress of God's approval on your motives and your work; it will live in the Church in America; your work for the uplift of Catholic life in New England."

Men now come from all New England to these reunions, Catholic gentlemen, who like Boyle O'Reilly are "tired of the showy seeming of a world that is half a lie." "They had spent days in the cloister to commune with God, in this haven of the world-dreary; here on this picturesque highland, overlooking a panorama of marvelous beauty, stretching out over hill and valley, high above the great commercial city of New England; here on Brighton Hill, where every breeze that blows sweeps over the fields and cloister and towers of the monastery; here where young men are trained to preach Jesus Crucified to the faithful; here where men are found, bright and cultured and gay and grave, who could lead in the affairs of the world, but who devote their lives to higher purposes, to lead men to God; here where the midnight signal is heard calling them to prayer, while the city below is buried in slumber or lost in revelry and God and the soul forgotten. But rays of grace pass from this holy mount to keep men safe and sane and normal, and save them from fictitious values and false standards. Here the Sermon on the Mount is heard

again and the warning is sounded: 'What doth it profit a man if he gain the whole world and suffer the loss of his own soul?' The monastery on the hilltop, the fortress of God, high over the city, is back again and men hail the blessing and take refuge in it, as of old."

The Retreat Movement has grown, general interest in it has been awakened and the list of applicants for places in the week-end bands is ever increasing. Additional accommodations at St. Gabriel's are found necessary. Plans are ready for a new retreat house and chapel, in the mission style like the present monastery. A committee of gentlemen has been formed and a movement begun with the "hearty approval" of Cardinal O'Connell. His Eminence in a letter to the chairman, Mr. P. F. O'Keefe, says: "The good work which the Passionist Fathers have been doing in conducting retreats for the laity at the monastery, and their endeavors to help further the spiritual welfare of the diocese, merit genuine appreciation and encouragement, and these can be given in no better way than by a whole-hearted cooperation in the plans to increase accomodations for the retreatants. I earnestly trust, therefore, that the efforts of the committee will meet with success and that they will have the happiness of seeing their hopes fulfilled."

The new retreat house and chapel will crown the efforts of His Eminence to secure permanency in the retreat work for the men of New England. It will endure with God's help. The Cardinal inaugurated the movement; he is leading it to lasting success.

It would be pleasant to continue and recount the successful retreats given to the clergy, and missions to the faithful, and the words of encouragement both from His Eminence and the priests of the diocese. But we are at the end of the Chapter and must hasten on. St. Gabriel and the Fathers will make kindly allowance for one word more. The writer accompanied Cardinal Gibbons from Washington to Baltimore after the Silver Jubilee of the Catholic University. His Eminence had heard Cardinal O'Connell for the first time in his address on the occasion.

As we chatted on the train, he referred to the events of the day and the pleasure they gave him. "How noble, how manly, how fearless," he said, "is the Cardinal of Boston. I was charmed with his address." The Cardinal of Baltimore heard His Eminence again at Madison Square Garden in New York with the same delight. It was a pleasant revelation to him. Would that Cardinal Gibbons had the pleasure of hearing Cardinal O'Connell when he returned to New York and made the first great plea for Ireland that rang round the world and startled England. It was America's plea for justice and freedom. No one was prouder of Cardinal O'Connell on this occasion than our own Cardinal Gibbons of Baltimore. That plea was "so

noble, so manly, so fearless." The sympathy of the great heart of the Cardinal of Boston is not confined to *New* England—it extends to *old* Ireland, and indeed to the oppressed of every land. The men of the Guild said: "He is our Archbishop and a Prince of the Church and we follow his leading." Surely he is a leader of men.

# CHAPER XLIV

## HOLY CROSS, CINCINNATI

Holy Cross, Cincinnati, Ohio—Archbishop Purcell and John Quincy Adams—An Insult to the Cross and the Atonement.

ARCHBISHOP PURCELL had heard of the Passionists and their work and wrote to the Chapter in 1863 to request the Fathers to come and establish a house of the Order in the diocese of Cincinnati. Mrs. Sarah Peters, a very distinguished lady and convert to the Church, delicately suggested to His Grace the blessings that the Order would bring to his people, and pleaded the needs of her native place, Chillicothe. This city had at one time been the capital of the State of Ohio. But malaria was so prevalent in the early days there, that it was regarded as unhealthy, and the seat of government was removed to Columbus. But Mrs. Peters' family remained in Chillicothe, and she and her sisters were very anxious to have the Passionist Fathers come and look after its spiritual interests. Their father, Governor Worthington, was renowned in the early history of the state. He was a wealthy planter in Virginia; came to Ohio, and in 1799 was appointed First Territorial Governor of Ohio. In 1802, he secured its admission into the Union against strong opposition from the Federalists. He was a great Jeffersonian and was elected Governor of the State of Ohio. Sarah Anne was the second of ten children, five sons and five daughters. At seventeen Sarah married Edward King, son of the distinguished Rufus King, and in 1831 they came to live in Cincinnati. Mr. King died in 1836, leaving two sons, Rufus and Thomas. Mrs. King took the boys with her brother Thomas and three nephews to Cambridge, Massachusetts and lived there for five years, superintending their education. This done, she married Mr. William Peters, an ex-member of Parliament and litterateur, now the English Consul at the port of Philadelphia, and they went to live in Philadelphia. Mrs. Peters was an Episcopalian and very "High Church." She was noted for her great charity and interest in church work. After Mr. Peter's death she visited Europe in 1855 and was received into the Church during her stay in Rome, by the saintly Bishop Mermillod of Geneva. The ceremony took place in the church of San Lorenzo *extra muros*. She had followed the Oxford Movement and was profoundly impressed by Dr. Newman's and Dr. Manning's entering the Church, and she soon followed

them. Her natural vivacity and ardent faith made her enthusiastic for everything in the Church. She returned to Cincinnati in 1857 and made her home there. Her charity now found a great field for work. She was instrumental in bringing several Orders of Sisters and the Franciscan Brothers to Cincinnati, and encouraged and aided them in their charges. She purchased two homes adjoining her own on Third Street and turned them into a beautiful convent for the Franciscan Sisters whom she brought to the country. This was the lady who suggested the Passionists for Chillicothe. After receiving the invitation from Archbishop Purcell in 1863, Father John Dominic and Father Luke came on to Cincinnati. The venerable Archbishop offered them two parishes in Chillicothe, one English and one German. The Fathers visited the place and found conditions too difficult to harmonize with the rule of St. Paul of the Cross. They notified the venerable Archbishop and nothing came of the movement at the time. In 1869, Mrs. Peters sent an appeal to the Provincial Chapter to establish a house in the Archdiocese of Cincinnati, since the diocesan authorities were so favorably disposed toward the Order. It was impossible then to take the matter up, as the house in Baltimore recently founded had to be supplied first; but the Fathers assured the excellent lady that Cincinnati would have the preference and the next foundation would be there.

In 1870 Father Guido Matassi was called to Cincinnati to give a retreat to the Sisters of St. Francis on Third Street. This gave Mrs. Peters occasion to introduce the subject again. She called on Father Edward Purcell, the Vicar-General, and enlisted his kindly interest. He spoke to the Archbishop and His Grace requested to see the Fathers about it.

And now the Provincial, Father Albinus, deputed Father Guido and Father John Philip to see the Archbishop and look over the places which His Grace might offer for the foundation. Meanwhile, Mrs. Peters had all her religious friends praying for the success of her cherished project. The Fathers were received very kindly by the Archbishop and they saw that His Grace was extremely desirous to have the Passionists in the midst of his people. He proposed several places which he judged would be suitable for them, and, while they were discussing them, the Archbishop arose suddenly, as if inspired, and said: "Now I have a place for you. The Immaculata on Mount Adams!" The Archbishop had built this church, and his affections were centered on it. The Fathers went to see it and were delighted with it. They found it the healthiest location in the suburbs of Cincinnati, on the hilltop, high above the city and surrounding country, commanding a magnificent view of the Ohio River and "Old Kentucky" beyond it, while retired from the din and bustle of the *Queen City* below; surely a spot suited for the contemplation of heavenly things,

as well as the observation of the stars. They entered the church, a place of pilgrimage, and offered a fervent prayer to our Immmaculate Lady to aid them to do God's will and bless their mission. They returned to the Archbishop and told him they were greatly pleased with the situation, and judged it in every way suitable for the foundation. This announcement gave His Grace the utmost pleasure and he requested the Fathers to take possession of it immediately. "The Fathers of the Cross and Passion on Mount Adams," he said, as if in musing. The Fathers replied that they were simply sent like the messengers of Moses to examine the land of *Chaanan;* that their report of the place, however, would be as satisfactory as the cluster of grapes which the messengers brought for a specimen of the land they went to examine. This happy allusion pleased the Archbishop and he regarded the case as settled. Father John Philip wrote immediately to Father General and gave him an account of the place, and the answer came quickly. Father General wrote to Father Provincial that he judged the site entirely suitable and he directed him to notify the good Archbishop that the Fathers would accept his offer on Mount Adams.

On May 23, 1871, Father Guido arrived in Cincinnati and announced to the Archbishop the decision of the Fathers. They gratefully accepted the place offered them by His Grace. The venerable Prelate rejoiced exceedingly, personally conducted Father Guido to Mt. Adams and placed him in possession of the church and parochial residence. Father Guido was appointed Superior, and in a few days was joined by Father William, Father Sebastian, and Brothers Bonaventure and Ignatius. On June 8th, a mission was begun by Father Vincent and Father William; the former preached in German, the latter in English, as the congregation was "mixed." The pastoral residence was soon changed to a temporary monastery and the "regular observance" taken up.

The old Cincinnati Observatory, on a knoll at the summit of Mt. Adams, not far from the church of the Immaculata, was now for sale. The furnace-smoke of the great and growing city rendered the lenses mounted on the tower of the observatory useless. The property was the gift of Mr. Nicholas Longworth, to the Astronomical Society of Cincinnati, with the proviso that if it should be abandoned at any time it would revert to the donor, or at his demise, to his heirs. When the Society found it unfit for astronomical observation, it was abandoned, and thus reverted to the Longworth heirs and was now up for sale. The clergy thought it ideal for a religious house and Father Guido took immediate steps to purchase it, although Archbishop Purcell said it would be a miracle if he succeeded. The property comprised four acres of good land and on it was a large stone building. Mrs. Peters accompanied Father Guido to her son's office, Mr. Rufus

King, who was then a leading light in the legal profession in Cincinnati. This gentleman at his mother's request introduced Father Guido to the head of the Longworth family. This gentleman demanded fifty thousand dollars for the property on Mt. Adams. Father Guido thought the figure excessive and no conclusion was arrived at. But eminent men, among them Father Edward Purcell, the Provincial of the Franciscan Fathers, and the Rector of the Jesuit College, urged him not to lose the opportunity of securing "the most eligible site in the state for a monastery." Mrs. Peters and Mr. Rufus King took the same view. All urged that the property should be secured at any cost. But meanwhile, the Longworth heirs and the Astronomical Society agreed to present the property to the city on condition that it be sold or leased and the proceeds applied to the endowment of the University School of drawing and design; and furthermore, that the city sustain a new observatory in connection with the University, to which the Society would present its equatorial and other instruments and apparatus with astronomical records, books, etc. The municipal authorities would not agree to these conditions and the gift was refused. Yet it was now necessary for the city to accept it, before Father Guido could make the purchase. At this juncture, he induced the president of the City Council and several of its leading members to pass an act accepting the gift. He had the Board of Aldermen also act favorably on this measure, and the Mayor, Mr. Davis, to sign it. The property was then purchased from the city for $50,000, to be paid in installments of not less than $1,000 at any time, the debt bearing interest at six per cent. Thus the grounds and the old observatory building became the property of the Passionist Fathers. The last payment on this debt was made in 1889 by Father Alexander Hughes, who was Rector at this date. When Father Guido secured the property, the Chapter was near, and nothing more was done till he returned at the beginning of August, 1881, as Rector.

Now he set about changing the observatory into a monastery and erecting a handsome frame church on the north side of the building. The church and monastery were dedicated by Archbishop Purcell on June 23, 1873, under the title of Holy Cross. A great concourse of people came up from the city. The church societies marched in procession to the ceremony. And great was the joy of priests and people on that day, and royal the welcome given the sons of St. Paul of the Cross. The Archbishop addressed the great audience from a platform erected on the east end of the property facing the street. Then Father Nussbaum, S.J., spoke in German.

Archbishop Purcell said that on a hill now called Calvary was crucified the Redeemer of the world. "His murderers thought that they had prevailed against Him—that they had disposed of His religion. When Paul preached the Saviour at Rome he was flouted out with the

question: 'Do you ask us to believe in a Man who died under Pontius Pilate?' After ten bitter persecutions a Roman Emperor set up a pillar commemorating his decree for the utter extermination of the Christians. Tertullian might with truth have said at that day that the Christians need only abandon Rome to leave it a desert. But by the Cross Christianity conquered, and in honor of that same Holy Cross this church was dedicated.

"When the first Roman Emperor who embraced Christianity was on the eve of a great battle, debating in his own mind whether he would be a Christian or Pagan, he saw in the heavens a cross on which were inscribed the words: *In hoc signo vinces.* So he did. It was under this standard that he conquered. Before that day the Cross was regarded as a disgrace; from that day, it became a jewel and a royal badge of honor.

"On this very hill many years ago, people gathered near this spot. They had followed a very learned man (John Quincy Adams). He had been President of the United States and he was followed up here by a crowd, but by no means so great an assemblage as has gathered here to-day, and by no means so believing an assemblage. He came in the interests of science to lay the foundation of an observatory destined to reconnoiter the heavens. I will not here allude to what the speaker said on that occasion.

"But it was the will of God that a monument to the Cross should be erected here, a monument that should never perish, for the truth shall never perish. This church should be our astronomical instrument and our telegraph, and God will regard it and give us knowledge of heaven not attainable by human science.

"It was a rule and special duty of the Order of St. Paul of the Cross to pray for our enemies. St. Paul of the Cross had himself prayed for England, a country to which we have no reason to be grateful. She tried to enslave us, but it was God's decree that she should not prohibit liberty of conscience in His country. St. Paul of the Cross prayed fifty years for England. That prayer was not without avail. The Premier Gladstone had himself done much to disestablish the Church of Henry the Eighth. The sister of the Premier was a most ardent and devout Catholic."

The church of the Holy Cross was plain, but beautiful and devotional. It now became the parish church for English-speaking people on the hill and the terraces, while the Immaculata was allotted to those who spoke German. Holy Cross church was enriched with a precious Crucifix. This treasure was sent to Father Guido by Canon Bertinelli of Rome, a saintly priest of a wealthy family. He was a great lover of works of art and curios. Among the rare things he had collected was this crucifix, which he purchased at a great price from a wealthy dealer in antiques. According to the Canon, it was brought to Rome

from Sicily, where it had been for centuries; it was made of Cedar of Lebanon and is one of the many works of art from the East which were saved from the fury of the Iconoclasts by shipping them to foreign countries. It was made about the year 475 or 480.

The failure of the Bertinelli Brothers, bankers of Rome, ruined the good Canon physically and financially. His health collapsed and he was bed-ridden for a long time previous to his death. In the efforts he made to help his brothers he sold his beautiful art gallery for fifty thousand dollars to the municipality of the city of New York; but he kept the Crucifix for himself. Notwithstanding his changed circumstances, he helped the new Retreat on Mt. Adams, sending two ciboriums, and two monstrances, four chalices, a sanctuary lamp, oil paintings, complete sets of the works of Bossuet, Bourdaloue, St. Jure, Migne and others, numbering some hundred volumes. Father Guido as a young man was a clerk in the Barbarini Bank in Rome and knew the Bertinelli Brothers well. He had heard of the Crucifix which the Canon set up on the wall of his room, opposite his bed, so that he could keep his eyes fixed on it almost constantly; and now Father Guido wrote to the Canon an account of the new foundation in Cincinnati which he called *Holy Cross*, because the Cross of Christ had been insulted on this spot. He requested the Canon to make a codicil to his will leaving the Crucifix to the Retreat of the Holy Cross in Cincinnati; and he promised to place it in the church for the veneration of the faithful. The answer came quickly from the saintly Canon: "I am more than willing to grant your request and I wish to do it now though I deprive myself of the consolation I experience in looking at that Sacred Image from my bed of suffering. I had a box made at once and sent the Crucifix to Monsignor Ricci of the Vatican to have it blessed by Pius IX. When the Pope saw it, he looked at it most attentively and then said to the Monsignor: *'Che bel lavoro è questo crocefisso, non ne fanno più.'* 'What a beautiful work is this crucifix; there is nothing more beautiful.' " The box was shipped at once from Rome to Cincinnati and arrived two months before the dedication of the church and Retreat. It was placed over the high altar in the church of the Holy Cross, and to-day may be seen in the chapel of the Passion in the new church of the Holy Cross. Canon Bertinelli was saintly and princely. All he asked in return were the prayers of the faithful before the Crucifix for a happy death and God's gracious mercy at the judgment. He was a type of the charming Roman Ecclesiastic.

The insult to the Cross of Christ referred to by Archbishop Purcell: On the 9th of November, 1843, the corner-stone of the Observatory was laid by Mr. John Quincy Adams, the sixth President of the United States. He was the oldest son of John Adams, the second President, and one of the founders of the Republic. He represented the United

States at Berlin, and in 1814 was plenipotentiary from the United States at the Congress of Vienna. In 1815 he was Ambassador to the Court of St. James. In 1817 he became Secretary of State and in 1825, President. On this occasion he was received in Cincinnati with great honor by all the citizens irrespective of creed or party. In his address, tradition has it that he declared that the observatory would be a beacon-light of true science that should never be obscured by the dark shadows of superstition symbolized by the Popish Cross. These words are not found in the address *prepared* for publication, but there is a tradition that he used them. Archbishop Purcell was in Cincinnati at the time, and he believed that the Cross of Christ was insulted on this occasion and he vowed an atonement for it. It rained on that 9th of November, 1843, and only a very short address was made at the ceremony. The formal discourse was delivered next day by Mr. Adams in the Wesley Chapel on Fifth Street. This discourse as reported by the press at the time does not contain an insult to the Cross of Christ; but glaring historical errors and gross anti-Catholic prejudice are contained in it; yet neither these historical blunders nor anti-Catholic bigotry are contained in the address as *prepared* for publication, though they were reported in the daily papers—*The Atlas* and *The Cincinnati Daily Chronicle.* The *press reports* and the *printed* address do not agree, and the points are controverted to-day for this reason. Mr. Adams was a Congregationalist and brought up in the anti-Catholic atmosphere of the period. This led people to assume that the press reported him accurately, and those who heard him did not question the accuracy of the press reports. People then declared and still believe that Mr. Adams did offer insult to the Catholic Religion and the Cross of Christ on the occasion. Archbishop Purcell and the Catholic people of Cincinnati made atonement for it. The offensive reference to the Cross may have been made, not in the Wesley Chapel, but on the spot where the monastery and church of the Holy Cross now stand and where the sons of St. Paul of the Cross preach the word of the Cross which to those who believe is "the power of God and the wisdom of God," but to others "foolishness." It is hard to admit that a man of so much prominence and culture could be guilty of this offense, and for his own sake and the honor of our country we could wish that there were no grounds for charging it against one of his name and family. The following reference to it appeared in the *New York Freeman's Journal* and *Catholic Register*, on October 5, 1872.

### The End of Two Predictions

"On the ninth of November, 1843, the corner-stone of an Observatory for Cincinnati was laid on Mt. Adams in that city. John Quincy Adams, ex-President of the United States, delivered

the oration on the event. In that address, Mr. Adams went out of his way to insult the Roman Catholics of the United States. He gloried in the planting of that Observatory on the heights of that hill in Cincinnati—'a beacon-light of true science that could never be obscured by the dark shadows of superstition and intolerance that are symbolized by the Popish Cross. No Galileo would here groan in dungeons of the Inquisition'; with more of the same cheap and trite rhetoric.

"We believe that then, or about that time, the Right Reverend Dr. Purcell, now the venerable Archbishop of Cincinnati, took occasion to make another prediction, to the purpose that after the Observatory on Mt. Adams would have ceased to exist, Catholics, in Cincinnati, would be able to look up at the Cross, the symbol of man's salvation, from the top of a tower higher than the founders of Mitchell Observatory had thought to raise. Thirty years have not yet passed, and the Observatory has gone from Mt. Adams. The building once used for it is now occupied by the Order of the Passion founded in the last century by St. Paul of *the Cross!* Near their convent on the grounds of the Observatory, stands the church of the Immaculata; and the Passionists are about to build on the very spot where the Observatory stood, a new and larger church under the invocation of the *Church of the Holy Cross!*

"While making some preparatory excavations the other day, the very corner-stone laid with so much pomp in 1843, was dug up. It will be preserved in or around the convent—a monument to the folly of those who, like John Quincy Adams, let their hatred of the Cross cloud their judgment and befog their sight, even as the furnace smoke of a growing city rendered idle the lenses mounted on the tower of the Mitchell Observatory."

## CHAPER XLV

### GOOD FRIDAY SCENE

Holy Cross Retreat and Church—The Immaculata—"Good Friday Scene"—Address of Bishop Waterson—Devotion to St. Gabriel.

ARCHBISHOP PURCELL was present at the grand function in St. Peter's when Pius IX defined the Dogma of the Immaculate Conception. This doctrine was held by the faithful from the beginning. It was in the deposit of faith committed to the keeping of the Church on the day of Pentecost. It was now formally defined by the Church as of faith and the decree was hailed with delight by the faithful. The absolute sinlessness of Mary is implied in the Incarnation and was decreed from Eternity in the counsels of God. In view of the merits of the Redeemer, her Son, Mary was preserved from the stain of Original Sin and is Immaculate. We are *cleansed* from this stain in Holy Baptism. Mary was *preserved* from it. Nothing redounds more to the honor of the Sacred Humanity of Our Lord than the Immaculate Conception of His Mother. She is an ideal of beauty and loveliness and purity, without stain, *"The Immaculata."*

Archbishop Purcell, at her feet, on the glorious day when the Dogma was decreed by Pius IX, and our Immaculate Lady became the Patroness of America, vowed to erect "The Immaculata" on Mt. Adams and gave ten thousand dollars from his personal estate for this purpose. The corner-stone was laid in August, 1859, by Bishop Young of Erie; and the church was dedicated by the Archbishop on December 9, 1860. It is in plain Gothic style with decoration chaste and beautiful. It stands on the brow of a hill and is the most prominent sight that meets the eye of the traveler as he approaches the city from the north, east, or south. Like the Church herself, this temple of Mary Immaculate is built on a *rock*, and like a city set upon a hill, it cannot be hid. It is high and rugged, that hill, and the Cross of gold in the sunlight flashes over the city, and proclaims the vow of the Archbishop and the predictions made, that the Cross, the symbol of man's salvation, would be higher than the Observatory and would be found there when Mr. Adams' "beacon-light" should have been extinguished. The Immaculata and the Holy Cross were entrusted to the Passionist Fathers by the Archbishop, and in the providence of God, they are destined to hold this sacred trust to the end.

## "A Good Friday Scene"

*Thousands flock to Mt. Adams to "pray up the steps."*

The Good Friday pilgrimage up Mt. Adams, has become a part of the religious history of the Queen City. As regularly as the day comes around, there is, from the first gray streak of dawn until long after the light has faded from the western sky, a constant stream of people ascending and descending the steep wooden steps.

The church of the Immaculata stands on the very edge of the cliff and is reached by two flights of steps. The pilgrimage is usually made up the higher one, although many of the more devout begin at the first flight. The solemn crowd, with eyes bent on the ground, the whole attitude suggestive of deep thought or silent prayer, is composed of all classes. There are old men in it, feeble and gray-haired; women, whose years are not fewer and whose infirmities are not less; there are girls poorly clad, and girls displaying the latest styles; young men, whose expression tells of freedom from care, and others whose drawn, white faces, and frayed worn clothes relate their story in most eloquent phrasing; yet each unknown to the other, indifferent to joys or sorrows beyond their own, toiling upward, earnestly, steadfastly, to reach one common end, making in the whole a most perfect picture of human life.

This custom of praying up steps is no modern one. It has come down to us from the earliest Christian ages, and clinging to it are the sweet simplicity, the religious poetry, and unquestioning faith that marked out, and inspired those times; and that so much of this spirit of faith has departed from our own prosaic period, makes the Good Friday scene on Mt. Adams' steps all the more impressive.

It is difficult to say exactly when and by whom the devotion was introduced here. Perhaps it was by some Passionist Father, who saw in these steps some resemblance to the Holy Stairs in Rome at the Scala Santa, and this devotion begun perhaps by him is now performed by thousands, and has given Cincinnati the only Santa Scala in this country that has received the papal blessing.

The church itself is of unfailing interest not so much for the beauty of architecture, nor wealth of artistic ornament, as from certain historic associations connected with it. There are many older churches in the city, whose stone steps are worn by the tread of countless feet, whose walls, blackened and weather-beaten, tell of the seasons that, with sunshine or storm, have passed by; but none so impresses itself upon the eye as this one, standing on the edge of the cliff, that is banked up by a massive wall of stone, and on the mind with significant history. It shows that the man who would strive to fashion the future into his own narrow mold undertakes an almost impossible

task. We have just told the story of the insult to the Cross of Christ and to the Catholic Church by John Quincy Adams. Then the saintly Archbishop Purcell resolved, in his Master's cause, to refute the vainglory of the man, and soon the shadow cast by the Observatory was pierced by the Cross on the steeple of the Immaculata. The Passionist Fathers have charge of this church and the beautiful new one of the Holy Cross. The Right Reverend John A. Watterson, Bishop of Columbus, in the sermon he delivered at the dedicatory services of Holy Cross Church, noting the lofty heights of their abode, and the lives they lead, likened the Fathers to the watchmen who were set by David above Jerusalem to guard it against the enemy, and he congratulated the city on having over it sentinels so faithful, so vigilant, so true, as the sons of St. Paul of the Cross. With its associations and memories, the Passionist Fathers are fond of Mt. Adams, their mission on this hill towering over the Queen City of the West.

At the Holy Cross and Immaculata, Archbishop Purcell is remembered as a friend and benefactor of the Congregation of "the Cross and Passion" and his name is very dear to the Passionists. But now his memory is but faintly outlined in the haze of the past. We would fain hold it, before it is lost in the mist—the memory of the great and good Archbishop. He was born in Mallow, County Cork, Ireland, on February 26, 1800. He came to the United States in 1818 and entered Mt. St. Mary's, Emmittsburg, to begin his studies for the priesthood. His record at "the Mount" was splendid, and he was sent to St. Sulpice at Paris, to finish his brilliant course. He was ordained by Archbishop De Quelon at Notre Dame in 1826. On returning to his adopted country, he was offered the chairs of Philosophy and Theology at Mt. St. Mary's and filled them for seven years. In the Autumn of 1833, he was consecrated Bishop of Cincinnati by Archbishop Whitefield, in the Cathedral of Baltimore. He succeeded Bishop Fenwick, the first Bishop of Cincinnati. He was young and gifted and zealous. He built the majestic Cathedral, Mt. St. Mary's Seminary of the West, and established a great diocese. He received the Pallium from the hands of Pius IX in the Pope's private chapel, when Cincinnati was raised to Metropolitan rank in 1851, becoming its first Archbishop. He held a public debate in 1837, after the fashion of the day, with the Reverend Alexander Campbell, "The Campbell-Purcell Debate," and was voted "a silver set" by the citizens as victor. Again in 1867, he debated with the Reverend Thomas Vickers, then public librarian of Cincinnati and a noted infidel. Both debates appeared in book form and the perusal of the first led Judge Burnett into the Church. The Judge gives the story in "The Path That Led a Protestant Lawyer to the Faith."

The Archbishop celebrated the Golden Jubilee of his priesthood on

May 23, 1867. His Grace was honored on this occasion by the greatest civic and ecclesiastical demonstrations on record to that date. Archbishop Purcell died on July 4, 1883, soon after the great financial disaster. Great in talent, great in holiness, great as a ruler in the Church, he was not a financier. This department he handed over to his brother, Father Edward Purcell, the Vicar-General. Distrusting "the wildcat banks of the West," at this period, the people entrusted their earnings to Father Edward. He was a good priest, a great writer and a poet. He had a great heart and was trusted by everybody and trusted everybody, but he was not methodical in business. Father Edward Purcell failed from lack of strict business attention to this department. In 1878 the pressure of hard times was felt. Heavy failures occurred in Cincinnati; people came to Father Edward to draw their money; now and then there were delays in getting it, a breath of doubt turned to panic, and the disaster followed. It was a great blow to the venerable Archbishop. He appealed to the Bishops of the country to aid him; everything was done to save the situation; but the beloved Prelate died in sorrow. His successor, the heroic and saintly Archbishop Elder left nothing undone to save the creditors and the honor of the diocese and God blessed his efforts.

In 1877, Father Alphonsus Rossiter succeeded Father Guido as Rector. Three years later Father Frederick Lang was made Rector. This saintly priest was reëlected in 1884 and was succeeded three years later by Father Alexander Hughes. This popular and energetic priest made the last payment on the property at Mt. Adams, and besides many extensive repairs and improvements in the church and Retreat. He then began to raise funds for the erection of a new school and hall for the Holy Cross parish. While thus engaged, he was stricken with apoplexy and died suddenly on May 1, 1889, at the age of 45. He seemed well and in his prime; but he had suffered from the effects of sun-stroke and this was thought to be the indirect cause of his death. He was beloved by prelates and priests and people, and his own brethren were fondly devoted to him. Archbishop Elder sang the Mass of Requiem for him and paid a handsome tribute to his memory.

The Provincial, Father Benedict, and his Consultors, Fathers John Thomas and Sebastian, Sr., were in Rome for the General Chapter when the sad news reached them by cable. Father George was appointed Superior pro tempore. Later, he was notified that on May 21st he was elected Rector by the Provincial and his Council in Rome. At the Provincial Chapter held in August, 1890, he was reëlected for three years. He carried out the work planned by Father Alexander, and the new school was built and opened. In August, 1892, Father Stephen Kealy succeeded Father George in office. The need of a new church had been felt for some time, the parish was in good financial

condition, and the Fathers decided that the work could now be safely undertaken. On Easter Sunday, 1894, Mass was said for the last time in the old frame church. The school hall was now used for divine service. Work was begun at once and the corner-stone was laid on Sunday, June 18th; Father Mackey made the address. It was cut short as a storm was rolling up out of the West across the sky after a day of beauty and sunshine.

In August 1895, Reverend Father Stephen, delegated by the Archbishop, consecrated the high altar, the altar of Calvary and four altar-stones for the choir and side altars. Then on August 25th the church was dedicated by Archbishop Elder. Bishop Maes of Covington sang Pontifical Mass and Bishop Waterson of Columbus preached the sermon. Few churches in Cincinnati were opened more auspiciously. The day was beautiful and the hilltop in readiness for the festive occasion. The church is in Byzantine-Romanesque and is an ornament to the city. The interior seemed a dream of loveliness on that Sunday morning and the text chosen by Bishop Waterson as he gazed in wonder was singularly appropriate: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord."

In August, 1896, Father Albert Phelan succeeded Father Stephen as Rector. He made a vain attempt to resign when he entered the Chapter Hall in Pittsburgh. But the Fathers would not hear of it, and an efficient and popular Superior was secured to the Province. On October 7, 1898, the Silver Jubilee of the Holy Cross on Mt. Adams was held. Bishop Waterson was celebrant and Bishop Maes preached on the triumph of the Cross. The venerable Archbishop was present on his throne. In his sermon Bishop Maes retold the story of the insult offered the Cross on the very spot where the church stands. The function was very beautiful and all present were much pleased with it. The Golden Jubilee of St. Michael's Church in Pittsburgh was celebrated on the same day and on this account only three of the Rectors from the other Retreats were present.

In August, 1899, the city building inspectors condemned the Holy Cross monastery as unsafe. This was just before Father Albert left for the Chapter in Pittsburgh. He was succeeded as Rector by Father George Basel. The latter began the work of dismantling the old building to make way for the new. Work was begun on May 1, 1900. The corner-stone was laid by Archbishop Elder on June 17th. The Very Reverend Michael O'Connor, S.J., Rector of St. Xavier's College, preached the sermon. The new Retreat of Holy Cross was dedicated on June 9, 1901, by Archbishop Elder. Bishop Moeller of Columbus sang Pontifical Mass and the Reverend S. A. Blackmore, S.J., preached the sermon. The ceremony took place thirty years after the Fathers came to Mt. Adams. It is in Italian Renaissance and severely

plain in style. A stately campanile at the southwest corner of the church connects the two buildings and the cross surmounts the rugged hill and is a striking landmark from all points of the compass. During Father George's term as Rector the monastery was built, and the last payment was made on the Holy Cross school debt. He was kindly and prudent and won the affection of all, both in the community and parish. He was made Provincial Consultor in the Chapter of 1892, and was succeeded in Cincinnati as Rector by Father Stanislaus Grennan. Father Stanislaus was zealous and energetic. He purchased ground in the rear of the Holy Cross school and had a convent built for the Sisters. It fronts on the terraced street below. This completed the buildings on Mt. Adams for ecclesiastical purposes. There are two churches, two schools, two convents, and the monastery. The Sisters of Charity from Mt. St. Joseph's on the Ohio have charge of the schools and their work for the children is of priceless value in forming their characters for God and duty while shedding on their minds the light of human science. Things ran on in the usual order till June 17, 1904, when a telegram came announcing the death of Father Stephen, the Provincial. He was beloved and revered in Cincinnati and there was great grief at the sad tidings. On October 31st of the same year Archbishop Elder died. The saint of the Hierarchy and the saint of the Passionists, gone to Heaven!

In 1905, Father Jerome Reuttermann was made Rector. In 1908, Father Jerome was elected Provincial of the Holy Cross Province, and was followed as Rector by Father Casimir Taylor. In 1911, Father Eugene Creegan came to Holy Cross as Rector and filled the office for two terms. He had the Holy Cross church newly decorated and its acoustic properties vastly improved. "He governed wisely and with fatherly kindness. He labored untiringly to advance the spiritual and material interests of his charge and it was with deep regret that his brethren bade him good-bye as he left them for the Chapter in Louisville." This entry was made in the records of the house. In September Father Eugene was made first Provincial Consultor. Father Silvan McGarry was the next Rector, and the term of Father Cletus Brady, brings the story up to date.

At the request of many devout people novenas to St. Gabriel are made regularly in the church of the Holy Cross. There is more devotion here to the little Saint than anywhere else in the country, and it is increasing through the zealous efforts of Father Bernardine, a countryman of the Saint. Many cures have been effected through the intercession of St. Gabriel. The writer had occasion to verify some of them and it would be a pleasure to recount them here if there were space. But we are at the end of the chapter and they will be recounted in the sketch of the Saint, or in *The Sign.*

# CHAPTER XLVI

## THE SACRED HEART, LOUISVILLE

The Sacred Heart Retreat, Louisville, Kentucky—St. Cecelia's—Trials and Success.

BISHOPS SPAULDING and Lavielle intended to introduce the Passionist Fathers into the diocese of Louisville, Kentucky. Bishop Spaulding went to Rome in 1852 to ask for them. Bishop O'Connor of Pittsburgh had just preceded him on the same mission, and Bishop Spaulding agreed to wait and get them from the house in Pittsburgh. But he was transferred to the Metropolitan See of Baltimore before his request could be granted for Louisville. His successor, Bishop Lavielle, had missions given by the Fathers in the principal churches of the city as a preparatory step to their coming into the diocese; but the saintly Bishop died before his plan was carried out, and the project remained in abeyance. Meanwhile the Passionists had established the house in Cincinnati; they had come to the West; they had been blessed with vocations; they had grown, and now could turn to the Southwest and come to Louisville at last. Providence was preparing the way.

At the end of Summer in 1877, Father Charles Lang was invited to give a retreat to the clergy by Bishop McCloskey, who had succeeded Bishop Lavielle. There had been some differences in the diocese. Excellent men stood for principle against odds; the Holy See was requested for a decision, and all concerned bowed to the ruling of the Supreme Authority of the Church. The retreat immediately after the decision of the Church proved a season of grace and union of hearts. Father Charles was then in the zenith of his power in sacred oratory. His tact and gentleness smoothed out every ruffle, and peace and harmony reigned. From Bardstown to Louisville, Father Charles accompanied Bishop McCloskey, and on the way, the Bishop requested to have the Fathers come and give a mission in the Cathedral. The Fathers came in November and the mission gave so much satisfaction, that clergy of other churches in the city requested to have missions for their people. All were productive of much good to souls. Fathers Charles, Alphonsus, Fidelis Kent Stone, and Augustine Alexander, gave the mission in the Cathedral and they were grand men. The Bishop declared that from the day he was named Bishop, he had cherished the hope of getting the Passionsts to come to Louisville

and do there what they were doing for the clergy and people in Rome. And now he made the formal request. The Provincial, Father Victor, came on to see him. After discussing the matter at some length, the following propositions were submitted by the Bishop for Father Provincial's approval.

First, that Father Provincial permit one or more priests of the Order to take charge of St. Cecilia's church, at Twenty-fifth and St. Cecilia's Streets, Louisville, Kentucky. Second, that this charge continue during the period of five years. Third, that during the course of these five years, one priest attend to the temporal and spiritual wants of said parish, and exert himself to the best of his abilty toward liquidating the heavy debt wherewith the church was then burdened. Fourth, that, moreover, should it meet the Most Reverend Father General's approval, the Fathers during the above five years, select a suitable place within a specified distance from Louisville and build a Retreat.

These proposals were accepted by Father Provincial, and submitted to the Most Reverend Father General Bernard Mary Silvestrelli for approval. This approval having been obtained, letters of agreement between the Bishop and the Provincial were drawn up and signed in November, 1878. In January, 1879, the Fathers took charge of St. Cecilia's parish, Father Aloysius Blakely as pastor, and Fathers Charles and Augustine residing with him as missonaries. During the Spring and Summer, the Fathers visted several suburban districts in search of a suitable location for the new Retreat. Hearing this, the Bishop proposed that of the Sisters of Mercy on the Newburg Road, called "Mt. St. Mary's," just beyond the city limits. St. Mary's was greatly encumbered, without any fault of the Sisters, and was on the Bishop's hands. It was involved beyond the value of the property, and the price paid for it by the Fathers simply redeemed its insolvency, much to the relief of the Bishop and Sisters. On November 26, 1879, Father Eugene Ryan and Brother Anthony took possession of Mt. St. Mary's. In April, 1880, Brother Bonaventure came to superintend the alterations and additions necessary in the building. Meanwhile the Fathers secured an act of incorporation from the State of Kentucky, for "The Sacred Heart Literary and Scientific Society of the Passionists." The home of the Passionist Fathers in Louisville was to be known as "The Sacred Heart Retreat."

July 16, 1880, was chosen for the formal opening. Father Mark Moeslein, just back from Rome after finishing his studies, arrived with a class of students in time for the opening. The Provincial and the other Superiors of the Province were present. The Bishop delegated Father Victor to bless the chapel and dedicate the Retreat, as he was unable himself to be present owing to a prior engagement at this date. The distinguished Colonel Waterson, editor of the *Louis-*

*ville Courier Journal*, had a very courteous notice of the opening of the new Retreat. Mr. Waterson said in conclusion: "Doubtless the Catholics of Louisville, who still remember with gratitude the labors of the Passionist Fathers for their spirtual welfare, will rejoice at learning that these pious missionaries are now permanently located in their midst." Father Aloysius Blakely was made Rector, and Father Joseph Flanagan and Father Eugene Ryan were assigned to St. Cecilia's. Father Mark Moeslein was made Vice-Rector. The feast of St. Paul of the Cross was celebrated at the Sacred Heart Retreat, for the first time, on April 28, 1881. The Bishop came to preside; it was his first visit. The Vicar-General, the Chancellor, and twelve of the city priests honored the occasion by their presence. Dr. Miller, O.M.C., gave the panegyric and a large concourse of people from the city and surrounding country came to ask the patronage of the Saint. Annually, on the Feast of the Saint, pilgrimages are made to the Retreat from distant counties of Kentucky and Indiana, and the Saint has rewarded their faith by presenting their petitions to the Most High and obtaining the favors asked.

At the Chapter held in July, 1880, Father Charles was made Rector and Father Aloysius returned to St. Cecilia's with Father Eugene as assistant. At this date the Fathers, at the request of the Bishop, became confessors of the Good Shepherd house on Bank Street. After the Chapter, Father John Dominic, Second General Consultor, visited the Sacred Heart Retreat. He was delighted with its surroundings, and declared that no house in the country was more in accord with the spirit of the congregation and what the rule required than this Retreat. He made this report to Father General on returning to Rome. Not long after the Chapter, Father Aloysius was transferred to St. Michael's Retreat and was succeeded at St. Cecilia's by Father Anthony McHenry, who remained in charge till the end of the period stipulated by the Bishop. At the end of 1883, the Fathers retired from St. Cecilia's. They had done much for the spiritual welfare of the people, but they succeeded in paying only the interest on the debt of the church. The people would hold them, and wept when they left. But the hard times were over, the parish was steadily growing and better days were in store for St. Cecilia's.

Father Charles had additions made to the Retreat for larger accommodation. They were simple in design; and Brother Bonaventure superintended the work and did most of it himself. Father John Thomas Stephanini, the Provincial, met the expense, which did not require great financing, as the work was done at the least cost. Father Robert succeeded Father Charles and matters went quietly on. In 1887, Father Lawrence, the Visitor-General, came to Louisville. He was not favorably inclined toward Louisville before his visit, but now he was quite pleased with the beauty of the place and the quiet

atmosphere of the Retreat, conducing to prayer and recollection. Fathers Aloysius and Felix, in order, succeeded Father Robert. During their terms of office, Father Luke Baudinelli was Vice-Rector. He was a holy man, full of kindness and imbued with the spirit of St. Paul of the Cross. His counsels and guidance were of the best, and he was one of the earliest Passionists in America. How precious his reminiscences!

On September 8, 1890, Father Felix arrived from St. Louis and was introduced as Rector by Father Thomas O'Connor, now First Consultor. There had been estrangements in Louisville, and the new Rector set about removing them. His efforts met with a gracious response. The Bishop invited the Fathers to give a course of spiritual exercises in the Cathedral and Father Felix and Father Leo were assigned to the duty. The work proved very satisfactory. God blessed it, and to show his kindly appreciation, the Bishop requested the Fathers at the Retreat to act as chaplains to the Sisters and pupils at St. Agnes' Academy. Then, also, at the request of the Bishop, through Father Bouchet, the Vicar-General, the Fathers took charge of St. Agnes' parish, comprising the district in the immediate neighborhood of the Retreat. Furthermore, the Bishop asked the Fathers to take the chaplaincy of St. Vincent's Orphan Asylum at Preston Park, near the Retreat. Father Provincial gave his approval. The Fathers now could carry on their work in the diocese without the slightest hindrance, and there was the beauty of peace. On May 15, 1892, the Bishop gave confirmation in the chapel. His visit was very pleasant, and now as a further mark of friendship, he requested Father Felix to hold the parish of St. Agnes *in perpetuum*. After this, he asked the Fathers to attend to St. Edward's little parish at Jeffersontown, pro tempore. In October, Father Thomas O'Connor, the Provincial, and Father Felix called on the Bishop, and he offered to sell the strip of land southeast of the Retreat. Father George McCloskey had founded St. Agnes' parish while he was President of the Seminary at Preston Park, now St. Vincent's Orphan Asylum. Some time after the dedication of the Sacred Heart Retreat, a small frame church was built for the parish on the strip of land southeast of the Retreat. This was the parcel of land now offered for sale to the Fathers.

Father Louis Deppen, was the last priest of the diocese in charge of St. Agnes'. It was a mixed congregation. On the old Bardstown Road, he built the handsome church of St. Francis for the German portion of the congregation, and attended the English-speaking portion himself, till the Fathers took charge of St. Agnes'. Then the frame church nearby was closed, and the people came to the chapel of the Retreat. Father Deppen was a friend and he prepared the way for this happy adjustment. This was the state of affairs when

Father Denis Callagee succeeded Father Felix as Rector, in September, 1893.

The chapel could scarcely accommodate the people, and Father Denis was anxious to get the frame church beside the Retreat. It would meet a great need for a time. He put the case in the hands of Our Lady and St. Joseph and waited. Early in December he called to see the Bishop, accompanied by Father Provincial and Father Felix. His Lordship received them very kindly and gave the church, with its furniture and the cottage beside it to Father Denis. The church was dismantled and the material used to enlarge the chapel. The improvement made it quite attractive and devotional, to the joy of the good people of St. Agnes' little congregation. Father Denis now gave attention to the people of Jeffersontown. Instead of once a month, he gave them Mass every second Sunday, and had a mission given by Father Valentine. It saved the faith of many, and all now were interested in the church and attended to their religous duties. Father Denis was mild and wise and made a model Superior. In the Chapter held in 1896, he was reëlected Rector of the Sacred Heart Retreat. In June, 1897, the Bishop visited Jeffersontown, his first visit in years. Non-Catholics vied with their Catholic friends to make this visit memorable. All turned out to receive the Bishop and attend the services. A large class was confirmed, several adults among them. The Bishop was so pleased that he arranged to have Mass every Sunday at St. Edward's till he could give the good people a resident priest. In April, 1898, Fathers Albert and Michael gave a mission in the Cathedral, that was blessed with great success and augured well for the future. In 1899, Father Denis was succeeded by Father Felix. The latter was received with every mark of kindness and welcome by the community and the Bishop. Father Bonaventure Brown returned to Louisville about this time. It was thought that the mild climate and delicate care would restore his health. But he steadily succumbed to a serious ailment, to the regret of all. He was an efficient missionary and a most exemplary religous. Then Father Andrew, Sr., the first novice received and the first priest ordained among the Passionists in America, passed to his reward on October 15th, after having given great edification to the community.

The grounds of the Sacred Heart Retreat comprise twenty-three acres of hill and dale. Much of it can be cultivated and the gardens were said to be "the finest in the vicinity." The old building was in colonial style, large and square, of light gray. The portico at the entrance was supported by four great Corinthian pillars, which gave the edifice a majestic and imposing appearance. It stood back a few hundred feet from the Newburg Road, in the midst of a beautiful grove of pine and poplar, sycamore, ash, and cedar trees. The lawns were nicely kept and attractive, "My Old Kentucky Home." On

Sunday after the late Mass the people were accustomed to meet on the lawns for a friendly greeting and a little chat after the charming Kentucky fashion, and they were always happy to meet and salute the clergy. It was a little pleasant social function after the Mass and sermon, and all looked back to those reunions with pleasure. They have left happy memories.

For some time the need of a new Retreat had been felt by the community in Louisville. The additions to the structure were sound, but the main building gave evidences of decay. These became so pronounced that the Fathers asked Mr. D. X. Murphy to examine it. He reported that it was liable to collapse at any moment and there was danger in living in it.

Just at this time a new parish was formed in the heart of the territory forming the three small parishes of St. Bridget, St. Francis, and St. Agnes. The lines of this new parish extended to the northeast boundary of the Sacred Heart Retreat property and very near the Retreat itself. And when the question of building came up, the Superiors hesitated. Meanwhile, the greater part of the community was withdrawn at the opening of the new Retreat of the Holy Cross in Cincinnati. The Superiors indeed were willing to build in Louisville, and the Most Reverend Father General gave his approval on condition that the new Sacred Heart Retreat be built for a *Novitiate*. But the Provincial, Father Stephen, and the Rector agreed that there were three points to be secured before the final decision to build be made: 1st, that the road leading from Baxter Avenue to the Newburg Road be opened; 2nd, that the strip of land southeast of the Retreat be secured; 3rd, that our parish lines be saved. The opening of the new road would give us water, drainage, and electric light; the parcel of land southeast would place the new building in the center of a plateau that on all sides would give the Retreat privacy and solitude; 4th, the old parish lines would leave the Retreat and church at a reasonable distance from the adjoining parochial lines. The Rector was charged to look to these points and Father Provincial and his council decided not to build till after the Chapter in 1902.

The first condition was happily met. Mayor Weaver took up the improvement of Baxter Avenue to the Newburg Road. He was aided by good friends, property lines and litigation were adjusted and the work begun. The splendid viaduct over the great ravine between Baxter Avenue and the Newburg Road was completed. It forms an ornament to the city and led to very attractive improvements in this suburb. It opened a fine roadway to the country in the direction of the Sacred Heart Retreat. The next condition was met. The Bishop now would not sell the property; but the Rector had assurances that the property would be *held* and that the Bishop's successor would let the Fathers have it for a gift or at a nominal sum, and this has

actually occurred. The third condition also was assured. The two neighboring Rectors were opposed to the dismemberment of their parishes and lists of names in protest were started. In the interest of religion, the Rector was instructed by the Superiors of the Order and the Apostolic Delegate, to join with the neighboring Rectors of St. Bridget's and St. Francis'; the Holy See decided against the new parochial lines as then arranged; and all bowed to the Supreme Authority of the Church. Two attempts were made subsequently to set aside this ruling of the Holy See, but a reminder came from Rome that this case had been settled by the Supreme Authority of the Church. This closed the movement. The Authority of the Church must stand. Providence decided that the Passionists were to remain in Louisville. Father Louis Deppen, a man of God, said: "Providence sent you and you will stay. The Sacred Heart Retreat will remain; the Passionists will be great factors in the diocese." When it was suggested that the Holy Cross Retreat could control the work of the Order in Kentucky, he answered: "The Holy Cross Retreat might as well be in Philadelphia for all the good it will do in Kentucky." He surrendered St. Agnes' after having formed St. Francis parish, to "prepare the way for the new Sacred Heart Retreat," he said.

At the Chapter in 1902, the Sacred Heart Retreat was reduced to a mission house from its canonical rank as a rectory, and Father Albert Phelan was appointed Superior by Father Stephen, who had been reëlected Provincial. The Retreat then was unfit for a regular community. A few Fathers and Brothers were left there. There is an entry on the records of the house referring to a long and painful illness of the Superior after several retreats in Canada, that put his life in danger, and to the joy of the little band in Louisville at his recovery. In 1904, Father Albert was transferred to the new foundation in Chicago as its first Superior. Father Richard Barret replaced him in Louisville. On July 17, 1904, Father Stephen Kealy, the saintly and beloved Provincial, who had ruled so well and so wisely, died suddenly, as we have recounted. He was succeeded in office by Father Felix, his First-Assistant. The new Provincial was notified that the superintendent of the grounds, Mr. Patrick McDonald, would be obliged to vacate the house in which he lived, and he decided at once to carry out the plans agreed on by Father Stephen and build a cottage for this excellent man and his family on the extreme north corner of the property on the Newburg Road. This site is practically isolated from the grounds of the Retreat, and the cottage was to be in harmony with the buildings to go up later on.

Early in the Spring of 1902, Father General renewed his permission to build the new Retreat, provided our means permitted it. He remarked that he remembered the old building and was not surprised

at the decision given by the architect that it was not safe to live in it. At the Chapter held in August, 1902, the Fathers recognized the need and instructed the Provincial to begin the work at the earliest date. Father Felix had the "means" now in sight and with the endorsement of his council decided to build the new Sacred Heart Retreat. It would be a tribute from the Passionists in America to the Sacred Heart of Jesus and would obtain for them a continuance of Its tender mercies. Two notes of $10,000 each were left Father Stephen for the education of our young men in the Order, by a friend and benefactor. These notes would come due on January 1, 1907. Eight or ten thousand would be realized from the sale of lots in West Hoboken. These sums the Provincial decided to turn to the new building in Louisville. Besides this, our good friend, Dr. John A. Ouchlertony, inserted in his will a bequest of $5,000 to the new Retreat with a pro rata of his estate later on. And there were other generous donations from friends for the building. Directions were now sent the Fathers in Louisville to begin the preparatory work for the task ahead. At once temporary quarters for the chapel and housing were prepared in the buildings on the grounds; and the wrecking of the old Retreat began on April 19th. This work revealed how timely was the warning of Mr. D. X. Murphy. The old building was in an advanced state of decay and dilapidation. This was remarked by the wreckers and quickly shown in their experience. A defective wall fell carrying three of them and heavy joists from the second to the first floor with such force and weight as to make it appear miraculous that their lives were not crushed out. They escaped with severe bruises. Two long girders supporting the building over the refectory had warped and were held by a dangerously narrow margin on the wall. Some material was found in good condition. Sufficient poplar joists for the first and half the second floor of the new building; brick from the additions to the old building; some stone sills and the four great pillars, in Allegheny pine, supporting the colonial entrance to the old home. It had served as a baronial home and during the Civil War, as a hospital, and subsequently as a convent, an academy, and finally a Retreat of the Passionist Fathers. Now it was dismantled and its ancient glories gone forever.

# CHAPTER XLVII

## CAMP TAYLOR

The Sacred Heart Retreat, Ideal—Camp Taylor—Novitiate for the West.

MESSRS. Denis X. and James C. Murphy, architects, were requested to draw the plans for the new Retreat. Mr. J. C. Murphy visited the principal houses in the East, noted their designs and uses, and then the plans were prepared. The architects took into account the rule, the site and the climate. The result was the best and the most homelike Retreat the Fathers have in America. It is conducive to health and the observance of the rule. The Messrs. Murphy are men of the highest integrity; they were friends, besides, and they made the interests of the Order their own. The work could not be in safer hands. Mr. Daniel F. Murphy, a brother of the architects, at the request of the Sacred Heart Retreat and the people of the vicinity, had the city line extended on the Newbury Road to improve this suburb and bring it greater conveniences. The asphalt pavement on Castle Wood Avenue was completed and extended to the city line on the Newbury Road. Electric light and water mains were brought to the houses in the neighborhood and work now on the new building could be taken up. Mr. Daniel F. Murphy had been City Assessor for over twenty years and the City of Louisville would not refuse his request. The old southern chivalry still exists in Kentucky, though it may have departed from Georgia. It was in the Messrs. Murphy to be good. They could not help it. They came of a fine old family. As an illustration, the writer will make a short digression here to give the story of their uncle, the Most Reverend Daniel F. Murphy, Archbishop of Hobart, in Tasmania. The story itself will be apology for this historical sketch. The future Archbishop was born at Belmont, County Cork, June 18, 1815, the day Napoleon met defeat at Waterloo. His family is traced back to the princes of Munster, on his father's side, through John O'Murphy, defender of Dunbelg Castle in 1641. On the maternal side, he is of equally illustrious lineage, a direct descendant of the McSwiney Chiefs of Clondlea and Killmore Castles. They were despoiled of their estates, like other great families in the days of Cromwell. Lord Bandon now possesses the maternal estate. Irish genealogies give fact and name and date, century after century, in proof of the Archbishop's right

to the family motto: *Fortis et Hospitalis*, and the family story for seven hundred years is one of fidelity to the Faith and Fatherland. Young Daniel Murphy had the advantages of a good education. He entered Maynooth as a student for the priesthood and offered to go to Van Diemens Land to spend his life on this hard mission, but his Bishop refused consent. Later, when Dr. Carew of Maynooth was made coadjutor of the Vicar Apostolic of Madras, India, he renewed the request to be assigned to the foreign mission. This time his prayer was granted. A little later, at the urgent request of the newly-appointed Vicar Apostolic of Madras, Dr. Fennelly, Father Murphy was appointed coadjutor, though he had barely reached the canonical age. The Papal Brief was dated December, 1845, and reached him on the eve of St. Patrick's Day, 1846. He was tired as he left the confessional in the evening and did not open this foreign letter till the following morning. On this memorable St. Patrick's Day, he found that he had been made a Bishop! He felt he must decline the burden and honor on account of his youth and he set off for Rome. On hearing his plea, Pius IX said to him: "They have made you a young Bishop and they have made me a young Pope. We must obey." *Sia fatta la volontà di Dio.* He was consecrated in the church of Kinsale, where his brother was parish priest, on October 11, 1846. Then he returned to Rome and was at once made Vicar Apostolic of Hyderabad, in India. O'Connell had just died on his way to Rome, whither his heart was sent at his dying request. Pius IX delegated Bishop Murphy to pontificate at the princely funeral which His Holiness decreed the illustrious dead. Prior to this the O'Connell and Murphy families had been devoted friends, but now there was a closer bond between them, one that appealed to the Celtic heart. Bishop Murphy's health succumbed to his arduous labors and the torrid clime of India, and just as he had decided to resign and return to his native land in 1865, he was made coadjutor to the Bishop of Hobart, in Tasmania. In 1888, he celebrated the Golden Jubilee of his priesthood and on this occasion Leo XIII raised Hobart to Archiepiscopal rank and made Bishop Murphy its first Archbishop. In 1896, he celebrated the Golden Jubilee of his episcopal consecration, and it was the occasion of revealing his labors and holiness to the Church at large. His serene calmness, his gentleness and strength were admirable. His faith was wonderful and awe-inspiring. He was a man of God as well as a great prelate. The venerable and saintly Father Matthew Cahill of New York, now at St. Agnes' Hospital in Baltimore, gives his recollections of Archbishop Murphy on a visit to Maynooth: "To me he seemed the handsomest man that ever left the hand of God after Adam. He was over six feet and grandly built. As he stood at the altar in pontifical vesture with mitre and crosier, he was like one of the creations of great masters on canvas.

I have never seen anything more majestic and inspiring at the altar. And his voice at the Preface was so sweet and silvery that the music of the Church never appealed to us as on that occasion in the chapel of Maynooth." The great Archbishop went to Rome to see Leo XIII. In age he was then the senior Archbishop of the world and was received with great honor by the Pope. When His Grace called to take leave of the Pope before his departure from Rome, His Holiness said: "My dear brother, we are both very old. We shall never meet again on earth." It was pathetic, this leave-taking, for the last time. But five years later, the Archbishop arrived in Rome again from the ends of the earth and he was received by the Pope with the greatest affection. Then the Archbishop reminded the Pope of what he said five years before, that they would never meet again on earth. "But," said His Grace, "here we are again, and you see, Holy Father, you are not infallible after all." The Pope thoroughly enjoyed the Irishman's joke. The Archbishop lived to the end of 1907. He was sixty-nine years a priest and sixty-one a bishop. Well, it was in the Messrs. Murphy, to be good and true. But to our story again.

After accepting the plans and directing the contracts for the foundations to be left, the Provincial and his assistants left for the General Chapter in Rome. On returning home, Father Provincial went to Louisville and reviewed the plans and specifications with the architect. Fathers Theodore and Erasmus revealed ability and good judgment in building details that amazed the architects. The building was surely in safe hands. Every detail had been carefully discussed and settled and the work went on without a hitch.

The corner-stone was laid on Sunday, July 16th, the feast of Our Lady of Mt. Carmel. Circumstances prevented the Bishop from performing the ceremony and the Papal Delegate instructed the Provincial to lay the corner-stone himself. This was done with simple ceremony in the presence of many friends and the new Retreat was again offered as an act of homage and reparation to the Sacred Heart by the Passionists in America. The contracts were let for its completion and the work resumed at once.

At the Chapter in August of 1905, Father Fidelis succeeded Father Felix as Provincial, and Father Justin, the First Provincial Consultor, was placed in charge at Louisville till the new Retreat was finished. It was dedicated on July 29, 1906. Bishop McCloskey blessed the chapel, under the patronage of St. Agnes, in the morning, and the Vicar-General, Father Cronin, blessed the Retreat in the afternoon. The Bishop addressed the congregation at the morning ceremony; the Vicar-General in the afternoon. The vast concourse of friends from the city and surrounding country then inspected the new building and offered their congratulations to the Fathers. All the Superiors of the Province of St. Paul of the Cross were present at the ceremony. It

was the last assemblage of East and West as one Province. On Monday morning the decree of Rome creating the new Province of the Holy Cross was published, and the Provincial, Father Charles Lang, with his Consultors, Fathers Philip Birk and Denis Callagee, were put in charge, as Father Fidelis and his council retired. Father Charles and his council had now to elect a Master of Novices for the new Province, a Rector for the Sacred Heart Retreat, and also a Rector for the Retreat of Our Lady of Good Counsel at Normandy, St. Louis, left vacant by the choice of Father Denis for a place in the council. Father Wilfrid Avery was elected Master of Novices; Father Henry Miller, Rector of the Sacred Heart Retreat, and Father Alfred Cagney, Rector of Our Lady's at Normandy. On August 22nd, Father Wilfrid arrived from Pittsburgh with ten novices to complete their novitiate in the new Retreat. Father Justin's work was done and he returned to West Hoboken with Father Fidelis and Father George; while Father Charles and his council went to St. Louis, the Provincial's residence in the West for the time. After many trials the Sacred Heart Retreat was at last completed; the regular observance reassumed and the young novices placed under the patronage of the Sacred Heart of Jesus.

The new Retreat is one of the handsomest ecclesiastical structures in the South, complete and substantial, and yet not one of great outlay. It is marked by some departures from the traditional lines found in buildings for similar purposes. It stands about 150 feet from the road on an eminence facing the east, has a frontage of 200 feet with a depth of 125 feet. The building is of brick, with stone facings. The front entrance has a spacious portico paved with stone, and the colonial pillars of stately proportions saved from the old building. Over the facade surmounting the building, is a belfry of graceful lines with a plain gilded cross. The monastery bell will awake the slumbers of the rural neighborhood, and tell the hours that peacefully glide along as the Fathers, scholastics, and Brothers are called to prayer and study and work. The handsome structure is a gem in beautiful settings. It is surrounded by a gorgeous woodland of pine, maple, and mulberry trees, and the birds, and little friends of St. Francis, vie with the Fathers and novices in chanting the divine praises. Nothing else disturbs the holy solitude of this Retreat. Another prophetic anticipation of Father Bernard Mary Silvestrelli was verified: "Build it for a *Novitiate*" was his direction when he granted leave for the erection of the Sacred Heart Retreat. Devoted friends vied with each other in furnishing the chapel with everything necessary for the beauty and dignity of the Divine Service. The richest presents were given by Mr. John T. Malone; and Mesdames V. J. Jansing and John H. Bushemeyer. The gifts of these ladies were to the memory of their father, Mr. T. J. Byrne. New parochial lines were submitted, no

longer coming to our gate, but at a reasonable distance. These were satisfactory. They did not seem to clash with the ruling of the Holy See, and they were accepted.

On September 17, 1909, Bishop McCloskey passed to a better life. He was succeeded by the gentle and saintly Bishop O'Donoghue, who soon won all hearts. He manifested great friendship for the Passionists, and let the Fathers have six acres southeast of the Retreat at a nominal cost. When asked the price, the good Bishop answered: "What does this matter among friends?" This leaves the Retreat in the center of a beautiful plateau. The Bishop, seeing the purpose of the Fathers, donated a strip of land on the north boundary on the new cemetery line, to secure the Retreat on that side from intrusion on the part of visitors; and besides, he donated land for the parochial school—gifts on the north side, of nine and a half acres. His name will be enrolled and remembered among the great benefactors and friends of the Retreat. District School Number 51 was purchased and moved to the plot given by the Bishop, just one mile from its original site, and the Sisters of Nazareth, from Mt. St. Agnes, have charge of it. Fathers Daniel, Cletus and Edwin succeeded each other in charge after Father Henry. When Father Edwin received his commission as chaplain in the army, he resigned the Rectorship and Father Alphonsus succeeded him, and this brings our narrative to Camp Taylor during the Great War.

At the southwest, the Camp touched the grounds of the Sacred Heart Retreat and there were many exchanges of courtesy between the officers and the Fathers of the Retreat. The "flu" struck Louisville like a sudden storm. It reached the Camp and 10,000 soldiers were stricken. The base hospital could accommodate only 3,000, and the barracks were turned into hospitals. The doctors and nurses in the city and Camp were unable to cope with the epidemic. The Sisters of Nazareth, Loretto, St. Dominic and the Ursulines came to the rescue at the request of Father Barret, the U. S. A. Chaplain, and day and night worked in the camp nursing the poor boys back to health—"doing untold good among the afflicted men," as General Austin, the Commandant, said. The experienced nurses among the Sisters of Nazareth took charge of the others in bands and directed their activities. The nice intuitions and gentle sympathy of these ladies responded quickly to the directions given them, and the results were marvelous. One of the first requests of the experienced nurses was for a supply of good whiskey. This they gave the poor boys in milk at intervals to stimulate the heart gently. It took the place of drugs which acted violently to the injury of the patient. "Faddists" were shocked at this; and it was said that "fanatics would see the poor boys dead and damned," before they would yield in this matter. Nothing could be a better illustration than this of the spirit that actuates "the pro-

fessional uplifter." Priests were also needed and Fathers Alphonsus, Daniel and Vincent worked day and night administering the sacraments and baptizing non-Catholics who called for the priest when death approached them. Chaplains and Sisters fell victims—the Sisters while nursing in the Emergency Hospital. Two of the Sisters, who were stricken, died. One Sister, Mary Jean, a Lorrettine, the first of fourteen who volunteered their services, was buried with military honors. Like the boys on the battlefield, she made "the supreme sacrifice." Never will she be forgotten by the men whom she nursed back to health, and her sweet smile and gentle voice, as she went from cot to cot, will bring the tear and the prayer for her soul while the noble men live.

While Fathers Edwin and Raphael of the Sacred Heart Retreat were at the Chaplain's Training School at the Camp, Major Proudens and his staff of instructors were invited to dine at the Retreat with the community on the Fourth of July. These gentlemen were of various non-Catholic denominations. Dinner was served as usual and silence observed in the dining room while one of the young novices read Cardinal Gibbons' Lecture on Patriotism and Politics. To go back to the ages of faith and dine with "Monks," and hear what the great American Cardinal had to say on duty to country and the Flag—this was delightfully novel and entertaining for Major Proudens and his staff. It gave them a glimpse of monasticism as well as the patriotic side of the Church. It is needless to say that these gentlemen were impressed and pleased with the courtesy extended to them on this occasion. Repeatedly the chaplains when out on horseback for their daily exercise took a turn round the driveway to the Retreat as a compliment to the Fathers. The Catholic chaplains came over to the Retreat on Saturday evening and remained to say Mass on Sunday. The simple monastic conveniences, they said, were like the Waldorf Astoria compared with the soldiers' camp. They returned to the camp on Sunday evening, cherishing pleasant memories of the Sacred Heart Retreat.

FATHER JOHN DOMINIC TARLATTINI OF THE INFANT JESUS, C. P.
The First Provincial and Associate Founder in America

# CHAPTER XLVIII

## IN ST. LOUIS, MISSOURI

Retreat of Our Lady of Good Counsel, St. Louis, Missouri—Friendship of the Clergy—"Rome of the West" Interested.

THE Most Reverend Peter Richard Kenrick, Archbishop of St. Louis, was one of the earliest friends of the Passionist Fathers in the American hierarchy. As early as 1865, he invited the Fathers to St. Louis, offering them a very desirable place in the suburbs of the rapidly-growing city. This gracious offer the Fathers were then constrained to decline, as they were few in number and it would take years to train the young candidates in the Order for the priesthood. But the Fathers came, off and on, to give missions in the diocese, and the memory of the early Passionists, Fathers Anthony, Albinus and Gaudentius, was vivid in the minds and hearts of the people.

In the Winter of 1883-1884, the Fathers were engaged in giving missions in St. Louis. At St. Bridget's, Father Harty, the present illustrious Archbishop of Omaha, and late of Manila, was in charge, in the absence of the venerable Monsignor Walsh, and he told Father Robert that the time had come for the Passionists to establish a house in St. Louis. During the mission he urged it again and again; he had set his heart on it. Father Harty was ordained on the feast of St. Paul of the Cross and has ever been one of the Saint's devoted clients. He was consecrated in Rome on the feast of the Saint and in the Saint's Chapel. He has been a friend of the Passionists and all but succeeded in getting them to the Philippine Islands. The next friend to urge the point was Father M. W. Tobyn, Rector of the "old Cathedral"; and, finally, Father Hennessy, the late Bishop of Wichita, Kansas, during a mission in Lent, appealed to the Fathers to come to the diocese. The urgency of these excellent priests was reported to Father Provincial, and Father Charles Lang, leader of the mission band at St. John's, was instructed to take the matter up, as the Fathers were then able to accede to the request of the venerable Archbishop. Father Charles spoke to the Coadjutor, Archbishop Ryan, about it, and he kindly offered to bring the subject to the attention of Archbishop Kenrick. His Grace at once gave his approval and declared it had been his desire for many years to have the Passionist Fathers in St. Louis.

In July, 1884, Father John Dominic Tarlatini, Consultor-General and Visitor, accompanied by Father Victor, visited St. Louis to look over the situation. They were very kindly received by the Archbishop, and entertained by the clergy, who expressed the hope that now the foundation would be made in St. Louis. Several eligible places were examined; but the Fathers concluded to take no steps in purchasing a site till after the Chapter. In September Father John Thomas Stephanini, who had been reëlected Provincial, came to St. Louis accompanied by Father Robert. They spent two weeks in looking over various places more or less suitable, and finally chose a plot of ground on Page Avenue, known as the "Foster Place." It had been in the market for sale but a few days. It was in a beautiful suburb on an elevation and comprised about twelve acres. There was a handsome residence, a great barn, a house for servants, and conservatory for flowers, on the grounds. The place was very attractive, as expense seemed no consideration with the owner when there was question of embellishment. The owner asked $35,000 for the place. It was less than the cost of the buildings on the ground. Father Provincial sent for his first assistant, Father Benedict. He came on without delay, was delighted with the place, and the purchase was concluded.

In October Father Charles, Second Consultor, arrived in St. Louis with Brother Basil, and in a few days they were joined by Father Timothy. They took possession of the Foster Place on November 1st. It did not take long to arrange a handsome chapel for the Holy Mass and get the home ready for the pioneers. Mass was offered for the first time on November 10, 1884. The Christian Brothers' College was near and its hospitality was offered to the Fathers till their home was ready, and the Brothers came to aid them in adapting the house to its new purposes. Fathers Xavier Sutton, Peter Hanley and Brother John now joined the little band. Then the venerable Father Gaudentius came to act as chaplain for the Christian Brothers. Community life and the work of the Order were taken up and the Fathers were a great help to the clergy. The venerable Archbishop was exceedingly kind and offered the little community every help in his power. When Father Provincial reported to His Grace the choice made for the new Retreat, he gave his cordial approval and all the faculties necessary for the promotion of the objects of the Order in the diocese. Father Charles acted as Provisional Superior and the Fathers hoped to see the new building begun. But the city was growing and its trend was westward; the solitude of the Retreat would be invaded; the seclusion for prayer and study required by the rule would be lost in time at the Foster Place. They were instructed by the Superiors in Rome to look for a more suitable place, and sell the land and the handsome improvements on Page Avenue. Father Charles now re-

turned to West Hoboken and Father Felix Ward was made Superior of the "hospice" on Page Avenue. In accordance with the wishes of Father General, Father Provincial instructed him to look for a new site and a purchaser for the Foster Place, and to go to no expense beyond what was necessary to keep this handsome place in repair.

The first home that Father Felix entered in St. Louis on his arrival was Father Hennessy's, the future illustrious Bishop. They became friends at once. Father Hennessy supplied the needs of the house on Page Avenue, turned his own friends over to aid Father Felix, and made St. John's Rectory "the Passionist Fathers' city home." Coming and going the Fathers were always welcome there; they were "at home." In September, 1886, the Visitation Sisters made an offer for the Page Avenue property. Their convent and academy on Cass Avenue were now out of place; while the Foster Place had every attraction for them; but they were not prepared to act just then. In the Autumn, Father Benedict and Father Peter gave a mission at St. James' Church in Cheltingham for our good friend, Father McNamee. A prominent gentleman in the parish, Mr. John Boland, made the mission and at its close offered the Fathers a choice of thirty acres on his estate near Clayton, Missouri. The offer was carefully considered, but the Fathers found that they could not accept the generous gift. It was too far from the city, with no convenience then of getting to or from it. On hearing of this offer and of the prospect of selling the Page Avenue place, Father General said that it would be as well to let matters rest till the Chapter in 1887. Meanwhile, the Fathers did their utmost to aid the clergy and gain the good will of all by their faithful work and by living up to the lovely traditions of the Order handed down to them by their Founders. Father Hennessy took Father Felix over the suburbs to see every eligible site, and when they came to Normandy, he said: "This is the place for your Retreat." It was then the most attractive, yet the most secluded place thus far seen. Bishop Hennessy's intuition, in the choice of locations for ecclesiastical purposes, seemed unerring.

Father Benedict Murnane was elected Provincial in the Chapter of 1837, and immediately after the Chapter, he and the Visitor-General, Father Lawrence, came on to St. Louis. They decided at once to put the Page Avenue property on the market for sale and to look for a more suitable place. Father Felix now took them to Normandy to see the properties for sale in that neighborhood. They were accompanied by Father Paul H. Greco, Rector of St. Mary's Retreat at Toluca, Mexico, "the saint and apostle" of that country, and Father Robert. On the way they looked at some sites not so desirable; they came to the Goodfellow Place and Father Visitor seemed rather pleased with it. Incidentally, reference was made to the Jacob's property across the road, and Father Provincial and Father Robert went over to look at

it. It comprised fifteen acres with a substantial brick dwelling, orchard, meadows, kitchen garden, out-houses, and all well kept. The owner asked $17,000 for it. Father Provincial had one regret, that the grounds were not larger. As they walked over the grounds and came to the boundary of the property in the direction of Hunt Avenue, Mr. Jacobs informed the Fathers that the adjoining field of five acres once formed part of the property when it was known as "the Dalton Place," and it could be purchased from a Mr. Harke, who had bought it from the Daltons. Here Father Provincial concluded that at last a place was found in every way suitable for a Passionist Retreat. It is the highest ground in St. Louis County, a short distance from the Wabash Railroad, with local trains from Normandy to the Union Station; the Narrow Gauge Railroad running through a deep ravine on the north line of the property, with a station on the grounds for family use, and it was just outside the city limits. As they were returning to the house, Father Provincial sent a message to Father Felix to induce Father Visitor to come and see this place. The Visitor had set his mind on the Goodfellow Place, and he left the carriage with reluctance. They went over the grounds and discussed the merits of the place. Twenty acres beautifully improved; bounded on the north by the Narrow Gauge Railroad, on the south by the Natural Bridge Road; on the west by Hunt Avenue, and on the east by the O'Fallon Place. It had solitude and seclusion never likely to be disturbed. Father Visitor was impressed. He stopped suddenly and said, playing on the word: "The other is indeed the Goodfellow Place, but this is the Betterfellow. We will select it *in nomine Domini.*" Father Provincial instructed Mr. Jacobs to buy the five acres from Mr. Harke and then come to the hospice on Page Avenue. Two days later Mr. Jacobs came with his attorney to state that he had an option on the five acres from Mr. Harke for $2400, and that he was prepared to close the sale with the Fathers. The Jacobs Place, at Normandy, became "the Retreat of the Passionist Fathers." The Fathers called on the Archbishop and reported their choice to him. His Grace gave his cordial approval, saying that it was a very happy choice. Both the clergy and the laity of St. Louis congratulated the Fathers on their judicious selection. Father Hennessy entertained Father Visitor and the Fathers who accompanied him, at St. John's Rectory, and Father Hennessy asked the Visitor General, pleasantly, to confirm St. John's as the Passionist City Home, as it would give him great happiness to have this privilege. Needless to say, our friend's request was granted.

About October 1st, Father Visitor, accompanied by Father Paul H. Greco, and Brother Denis, left St. Louis for Mexico; the other Fathers for their home in the East. As Father Visitor's health was impaired, it was arranged to have Father Felix accompany him to Rome. Father

John Thomas Stephanini, now First Provincial Consultor, arrived in St. Louis on the morning of the eleventh and in the evening Father Felix left for Mexico to join Father Visitor, and they sailed from Vera Cruz to Europe en route for Rome. On the way home Father Felix visited St. Joseph's Province, the Anglo-Hibernian. The Provincial, Father Vincent Grogan, treated him with extreme kindness, taking him to visit all the houses of the Province and points of interest on the way. The present Provincial, Father Malachy Gavin, a nephew of Father Vincent Grogan, accompanied Father Felix to the United States. Here he finished his education in preparation for his future work. He was so beloved in America and gave such bright promise that the Fathers would have kept him in America; but his own Province called him.

Father Felix arrived in St. Louis March 10, 1888. In Rome he had taken part in the Novena that preceded the Canonization of St. John Berchmans, and Father General had offered him the privilege of assisting at the Canonization. Soon after returning to St. Louis, Father Meyer, S.J., requested him to preach the first panegyric of the little Saint, and the Fathers of the Society had it published in the *Western Watchman*. As the new Retreat would be within the limits of St. Anne's parish at Normandy which was in charge of the Jesuit Fathers, Father Felix took occasion to mention it to Father Meyer, the Provincial, and ask his approval and that of the Fathers, for the Passionists to locate in it. Father Meyer assured him that the Fathers of the Society would only be too happy to have the Passionists near them; not only this, but they would be pleased to surrender the charge of St. Anne's to them if they would assume it. The Fathers of the Society would have given it up earlier, as they were required to concentrate their forces at the college, but the Archbishop objected; 1st, because His Grace wanted the Sisters at Normandy to be under the direction of Religious priests; 2nd, because the church property would revert to the heirs if the Fathers of the Society withdrew from it. Madam Anne Lucas Hunt gave ten acres of land to the Jesuit Fathers on condition that they erect a church on it, attend to the congregation, and open a school for the children of the congregation. Now it would revert to the heirs if the Fathers gave up the charge. But if the Passionists were to assume the charge, the Archbishop's objections would be removed. The Sisters would be under their direction and the heirs would be willing to deed the property anew to them. Experience had taught the Fathers that they could live in greater harmony with the neighboring clergy if they had charge of the people in their immediate vicinity. The charge at Normandy would never interfere with the seclusion of the Retreat, as the church is half a mile from it. These reasons induced Father Provincial to lay the case before Father General, and ask his consent to the Fathers' assuming

charge of St. Anne's. Father General gave his consent. Father Provincial instructed Father Felix to ask the Archbishop's approval. His Grace readily gave it, and said he was pleased that the Superiors had come to this conclusion, as the conditions of the country were such as to render it necessary. Father Meyer now accompanied Father Felix to see the principal heirs of Madam Anne Lucas Hunt, and they cheerfully consented to give a new deed for the property.

Father De Smet, S.J., the famous Indian missionary, laid the foundation of St. Anne's parish and built the quaint but beautiful stone church at Normandy. He was succeeded as pastor by Father Van Hulst, S.J., and later on by Father De Mestre, S.J., who transferred the charge to the Passionist Fathers with the kindliest commendation and welcome. The venerable priest was beloved and revered by St. Anne's people and they were deeply touched by his farewell and gentle appeal to welcome the Passionist Fathers to Normandy. He spoke of them in terms so kindly that their grief at giving up the Jesuit Fathers was softened by the care he promised them from "the friends of the Society, the sons of St. Paul of the Cross." There was a slight debt of $200 at the moment, and he asked the little congregation to meet it. As a small testimonial of their deep affection for their old pastors and welcome for the new, they contributed $1,000. The little debt was cancelled, and Father De Mestre handed the balance to Father Felix for the church. This sum was used in frescoing the sanctuary and other improvements. When these were completed, Fathers Xavier and Michael gave a very successful mission in the church, and the good people gracefully acquiesced in the change and became devoted to their new pastors. Among the great and first friends, the Fathers can never forget Madam Julia Turner, Mrs. McMenamy, Mrs. Hunt, Mrs. Ziebig, and Mother Holy Cross of the Good Shepherd Convent.

Since they moved to Normandy, the Fathers wanted to sell the Page Avenue property. Early in the Summer an offer of $30,000 was made for it. The Fathers asked forty thousand. Father Provincial was willing to let it go for less if cash payment were made. After some negotiations, the purchaser offered $35,000 and Father Provincial agreed to accept this figure. In a few years the value of this property would advance, but the Fathers could not hold the property on a speculation; the market in real estate just then was very dull and the Archbishop and other competent judges thought the Fathers did well in getting their money out of it.

The way was open at last for the new Retreat at Normandy. Father Provincial requested Father Guido to accompany him to St. Louis. This Father was an excellent draftsman and after going over the ground and taking measurement of the old building, his drawings were submitted to Mr. Robert Walsh, a prominent architect of St. Louis. He approved of them in the main and drew the working plans. On

September 24, 1889, the feast of Our Lady of Mercy, ground was broken for the new Retreat by Father Provincial, and the work begun. Thanksgiving Day, November 28, was chosen for the laying of the corner-stone. The most elaborate preparations were made for it, and nearly all the Catholic societies of St. Louis were to be present. Bishop Hennessy of Wichita was invited to officiate at the ceremony and he kindly consented to do so. Exposure at that late season might be dangerous for the venerable Archbishop. But for this reason His Grace would have been present. Archbishop Gross of Oregon had promised to make the address, but he was detained in the South, and our friend, Father Phelan, Editor of the *Western Watchman* took his place at the last hour. His discourse was masterful and revealed his affectionate regard for the Order. It had rained for a week before the ceremony and turned bitterly cold the night before. There was a *blizzard* on the day itself. Fortunately an immense tent had been erected on the grounds that could give shelter to the good people who braved the storm. There were present besides Bishop Hennessy, Bishop Glorieux of Boise, Idaho; the Vicars-General, Brady and Muehlseipen, fifty priests, regular and secular, and about five hundred of the laity. The address was made in the tent and luncheon served. All were protected from the bitter cold and, it was hoped, escaped serious injury from exposure. But Bishop Hennessy caught cold, which developed into pneumonia and he was in serious danger. But St. Paul of the Cross came to his rescue and he recovered.

The foundations were completed and protected for the Winter. Plans for the constructive portion of the work were ready in February and the contracts let. These were to finish the building exteriorly in every detail and have it closed in before Winter. The interior was reserved for subsequent contracts, as the Fathers could not go into debt, and this much could be accomplished, but with a great effort. Father Provincial sent all the surplus moneys from the other houses to aid the new building, and then wrote Father Felix that he could do no more. Final payments had to be made, as the contracts were near completion. The Father did not worry. He felt the Lord would provide. One day in conversation with Father Phelan, he told him casually of the condition of his finances, not for a moment thinking that anything would come of it. But a few days later he received a note from Father Phelan to call at his office, and he did so without delay. Father Phelan said: "Father Felix, I have been thinking over your present difficulties. I called in a few of the city Rectors to talk it over with them; and we have decided to hold a bazaar in which all the parishes will take part to help you out, and we just want your approval." The Father was deeply moved by this great act of kindness, and he could simply bow in gratitude as he took Father Phelan's hand to thank him. This was not the first great act of kindness from

the editor of the *Western Watchman*. A few months earlier, he asked one of the Fathers to come over to Baden to see him. Father Peter Hanley went. They called on a few of Father Phelan's parishoners and Father Peter was given $500 for the new Retreat.

The Archbishop cordially approved the plan suggested; a preliminary meeting of gentlemen was called. Judge Dillion presided and the work was outlined. A general meeting of the clergy and the laymen was called for the following week at the Southern Hotel. A very large and representative meeting was accordingly held. The Vicar-General brought words of encouragement for the movement from the Archbishop with his blessing. Judge Dillion was called to the Chair; he stated the purpose of the meeting and requested Father Felix to give an account of the work of the Order of the Passion and objects of the Retreat at Normandy. He did so, briefly and simply. Then some of the most eloquent men in St. Louis took up the purpose of the meeting and there was splendid enthusiasm. An Executive Committee of twenty gentlemen was named with Judge Dillion, Chairman, and the Hon. M. H. Phelan, Vice-Chairman. These gentlemen sent out an appeal to the citizens of St. Louis to aid the good work. They dwelt on the mission of the Passionist Fathers and the good that would result from their presence at Normandy.

The first week in June was selected for the Bazaar and the Pickwick Halls secured for the purpose. A meeting of ladies was held the following week at the diocesan library and their enthusiasm equalled that of the gentlemen. There were only seven weeks from the date of organization till the opening of the Bazaar. But late and early both ladies and gentlemen worked for its successful issue. The whole city became interested; the daily press took it up in the most courteous spirit; kindly enthusiasm grew as the event approached; its success was assured; nothing like it was known before in St. Louis; Father Phelan declared that "apart from its financial success, it was a triumph for the Passionist Fathers." There was a rivalry between the parishes for results and the Rectors had their best workers in the field. Gentlewomen who had never done it before, though they had always contributed generously to every appeal for the church, were out every day working for the Bazaar, and all men wondered. The parishes were grouped, three to a stall, and every evening both halls were crowded. The gifts on the tables were rich and rare; and the entertainments in the auditorium were of a very high order and very attractive. The Bazaar was successful, and, needless to say, the contracts on the building were paid for. Lists of the ladies and gentlemen, and the noble priests who aided the Fathers so generously, are preserved at the Retreat and they are remembered daily at the altar and in the prayers of the community. Fathers Phelan, Tallon, Hennessy, Tobin, Zeigler, Fenlon, Keegan, and Monsignor Walsh are now

at rest with the saints, but fondly and gratefully remembered. A few still remain of those good friends who helped the Fathers in need. Father Brennan had grace and tact for keeping the ladies at their work, and at their best all the time. His quaint humor was delightful and the hardships of their generous efforts were lightened by his cheerfulness and gentle approval. He discovered *stars* of the first magnitude during these weeks. The Jesuit and Redemptorist Fathers acted nobly too and deserve the everlasting gratitude of the Fathers. And the Good Shepherd Sisters, and the Visitandines and Lorettines and Ladies of the Sacred Heart, how can the Fathers thank them for their work and handsome gifts? But dear good Monsignor Tallon, who was present at every meeting, and stood with Father Felix night after night to aid him, and his lovely friendship better still which endured to the end, what recompense shall be made him?

Bids were in for the balance of the work; but as the Fathers were going to the Chapter, the contracts were held over for the new Superiors. So near the realization of his hopes, the completion of the new Retreat in St. Louis, Father Felix was notified of his election as Rector of the Sacred Heart Retreat in Louisville. He went to see the Archbishop to tell him the news. The aged Prelate received him very kindly and informed him that the future of the Order was assured in St. Louis, and said more that forms a grateful memory of the interview. Father Guido succeeded to the Superiorship in St. Louis and under his direction the building was completed. But before this happy event a very sad one occurred. Father Benedict, the Provincial, passed to his reward. He was a great loss to the Province; especially to the new Retreat. He had set his heart on its success; he gave it its name, "The Retreat of Our Lady of Good Counsel." But he did not see it finished. It was ready for dedication at the end of February—but the ceremony was postponed till the fine spring weather came, and the formal dedication took place on Sunday, June 7, 1891. The Vicar-General was deputed by the Archbishop to perform the ceremony. The day was ideal and there was a vast crowd present. Father Phelan preached the sermon out on the lawn. The new Provincial, Father Thomas O'Connor, and his assistants Fathers Sebastian, Sr., and Father Charles, were present, as well as the Rectors of the various houses of the Province. Father Peter Hanley was elected Rector; and Father Guido's talents were turned to account in the East.

The next event of interest at Normandy was the annual retreat for the clergy. At the request of the Vicar-General, Father Peter had everything in readiness for it. Bishop Maes of Covington conducted the exercises. The priests were charmed with the good Bishop and the hospitality which they received from the Fathers. They declared it was their best retreat. It opened on Monday, October 19, 1891, and closed on Friday evening. Father Peter was reëlected Rector in

August, 1893. Archbishop Kain arrived in St. Louis on August 31st. His Grace became a great friend of the Fathers. The Oblate Sisters of Providence opened an orphan asylum at Normandy, and this institution was placed under the care of the Fathers.

Fathers Sebastian, Robert, Casimir, Denis, and Alfred, succeeded one another in charge at Normandy. On October 13, 1903, Archbishop Kain passed to heaven and was succeeded by Archbishop Glennon. His Grace requested the Fathers and students from Normandy to meet the body of the late Archbishop at the door of the old Cathedral and then chant the office for the dead. On October 23, 1904, the Golden Jubilee of St. Anne's church was celebrated. Archbishop Glennon was present and Father Matthew McMenamy, S.J., preached the sermon. Father McMenamy was born in the parish and had served Mass at St. Anne's and the people were very happy to have him with them on this occasion.

After Mass Archbishop Glennon blessed the new school and addressed the children and their friends gathered on the lawn. The Archbishop and the clergy loved the Retreat at Normandy and often they came to spend a pleasant hour with the Fathers in the country. Those gatherings are now a pleasant memory. One of the most noted was the reception given Father Charles, the first Provincial of the Province of the Holy Cross. Archbishop Glennon, many friends among the clergy, and the Christian Brothers were present. The next pleasant gathering was for the first celebration in honor of Blessed Gabriel in June, 1908. The Archbishop was present. Reverend J. J. Conway, S.J., preached the panegyric on the Blessed. The names of the old and faithful friends appear in the records again. Father Conway's sketch of the "Boy-Saint" was delightful. "He was born a gentleman," Father Conway declared; "he died a gentleman; true courtesy being always inseparable from sanctity. He was not etherial, but a genuine boy, the idol of his friends, who loved a good time. But he was fond of our Blessed Lady and kept inviolate in his soul the white flower of purity, and he became the Aloysius of the Passionist Order, and the marvelous prodigies wrought by his intercession are dumbfounding the philosophy of agnostics and unbelievers in our day."

The Archbishop and the clergy were entertained at the Retreat. The tables were laid in the large recreation room. Father Alfred, the Rector, acted as toast-master. The Archbishop, with his usual gracefulness, said beautiful things of the "Boy-Saint," now the patron of youth.

# CHAPTER XLIX

## SUCCEED THE "BLACK ROBE CHIEF"

Retreat of St. Francis Jerome, S.J., Kansas—The Passionist Fathers succeed the "Black Robe Chief."

BISHOP LOUIS DUBOURG in 1823 consulted President Monroe and Secretary of War, John C. Calhoun, in regard to devising means for the education of Indian children within his diocese of Upper and Lower Louisiana. Mr. Calhoun suggested that he request the Jesuit Fathers of Maryland to assist in this work. The Bishop conveyed the suggestion of the Secretary to the Fathers, and Father Van Quickenborne saw the opportunity of realizing the yearning of his heart, to devote his life as a missionary among the Indians. Six others, Belgians all, offered to accompany him. Bishop Dubourg offered to give them a farm at Florissant, on the banks of the Missouri, and here they began to prepare for their work.

In 1827 Father Van Quickenborne left his home in Missouri to visit the Osage Indians in southern Kansas. He made two visits more in 1829 and 1830. It was here that Father Van Quickenborne first became acquainted with those untutored savages and taught them the saving truths of the Christian Religion. He is the Black Robe Chief spoken of by Longfellow in *Evangeline.*

> "Just as the sun went down, they heard a murmur of voices,
> And in a meadow green and broad, by the bank of a river,
> Saw the tents of the Christians, the tents of the Jesuit Mission.
> Under a towering oak, that stood in the midst of the village,
> Knelt the Black Robe chief with his children. A Crucifix fastened
> High on the trunk of the tree, and overshadowed by grape-vines,
> Looked with its agonized face on the multitude kneeling beneath it.
> This was their rural chapel. Aloft, through the intricate arches
> Of its aërial roof, arose the chant of their vespers,
> Mingling its notes with the soft sursurrus and sighs of the branches."

After the death of Father Van Quickenborne, the spiritual care of the Osages was transferred to the Jesuit Fathers of St. Mary's Mission among the Pottawatomie Indians. These Fathers visited the

Osages regularly till 1847, when the Osages requested Archbishop Kenrick for a priest and Father John Shoenmakers, S.J., was appointed superior and established the Osage Mission. By a treaty with the United States, the Osage Indians withdrew from Missouri and settled in Kansas, then known as Western Indian Territory. They formed a number of Indian towns each having its chief, while the head chief of the nation resided at Neosho. The towns were east and west of the Neosho River; the chief town being at Osage Mission. Father John Bax, S.J., joined Father Shoenmakers and two buildings were erected, one for boys and one for girls. The Fathers now secured a small band of Sisters of Loretto from Kentucky with Mother Bridget Hayden, a great and lovable character, to take charge of the girls. She built the convent and academy of St. Anne; and Osage Mission became a great educational as well as missionary center. For a radius of two hundred miles the Indians and whites were attended from the Mission, and the "stations" established were supplied from it.

Once a year the Indians received their annuities from the United States Government at Osage Mission, and here they gathered in great numbers and met the friendly tribes. They renewed old alliances, smoked the calumet, held war dances and horse races. The whites gathered to witness the *festas*, and traders and travelers of every description came to this point over the prairies, and the Christian tents in great numbers were seen around Osage Mission. The Black Gown Chief was everywhere, the church was crowded, and the business and the sports of the day began with the Holy Mass. The Osage Mission became the cradle of civilization in the Neosho Valley, the valley of "sweet waters"; the nation under the great chief "George White Hair," and the schools under Father John Shoenmakers. They were the only points of importance at this date with the Indian Department at Washington, and the Commissioner visited them regularly.

Two miles and a half east of the Catholic mission the Presbyterian Church maintained a mission among the Osage Indians; but they never took kindly to Calvinistic doctrines. Father Bax, S.J., writing to Father De Smet, S.J., under date of June 1, 1850, quotes a speech made by an Indian Chief to Major Harvey, who had spoken on the advantages of a good education. The agent always spoke on behalf of the President. The Chief said: "Our Great Father is very kind. He loves his red-skinned children. Hear what we have to say on this subject. We do not wish any more missionaries like those we had during several years; for they never did us any good. Send them to the whites; they may succeed better with them. If our Great Father desires that we have missionaries, you will tell him to send us Blackgowns, who will teach us to pray to the Great Spirit in the French manner. Although several years have passed since they visited us,

we always remember the visit with gratitude and we shall be ready to receive them among us and listen to their preaching." The Presbyterians retired and left the field to the "Black-gowns."

Father Paul M. Ponzilione, of a great and noble family in Italy, left St. Louis in March, 1851, with Bishop Miege, S.J., for Leavenworth. Father Paul was destined for Osage Mission. This was to be his headquarters, though his labors among the Indians extended from Fremont Peak to Fort Sill. He became the Father and Apostle of the Indians. He was beloved both by the red and the white man, and "the radiant kindness of his greeting smile" won the heart. On that countenance dwelt "the beauty of holiness," far surpassing earthly beauty, which was his too. His name is a household word in southeast Kansas and among the Redmen still. His life and adventures are like a romance, and his harvest of souls, who can recount it? Just one adventure out of many. Father Paul "was overtaken by a band of wild Indians near where Fort Scott stands at present. Not knowing him, the savages held a council and decided to burn him at the stake. They bound him and built the brush round him and were ready to light it, when one of the women came near and looked intently into his face. There was instant recognition. She threw up her hands in dismay. Uttered a few quick words to his captors. At once they released him; and now showed him every mark of respect and friendship as the friend of the Redmen. He impressed his character on thousands of students educated at St. Francis College and St. Anne's Academy, and kept the Osage nation at peace with the United States Government, and their white neighbors. His life was so pure and his sympathy so great that all felt the inspiration of his goodness, and Protestant and Catholic loved and revered him. Mr. S. W. Brewster, addressing the Kansas State Historical Society, said: "The influences of his unpretentious life, coming through quiet channels, are so pure and simple, so great and lasting, as to make the name of Ponzilione worthy to be inscribed forever on the pages of Kansas history." No wonder that the mission has so many tender memories and lovely associations for the Jesuit Fathers and that they regret it was ever surrendered, even to their friends, the Passionists! But long before, Bishop Miege, S.J., had invited the Passionists to Kansas and said it was the place for them; and the prophetic words of a saintly Jesuit are recalled by the old settlers: "The Fathers of the Society will leave Osage Mission, but other Fathers will come and remain." Father Ponzilione celebrated the Golden Jubilee of his priesthood in March 1898, and the people of St. Paul sent him a splendid gold chalice. They requested Father Peter Hanley, the Rector, to be the bearer of their greetings and gift to their old friend and father. Father Ponzilione at this date resided at the house of the Society in Chicago.

In 1870 the Osage Indians withdrew from Kansas to Indian Territory and the work of the Jesuit Fathers at the mission was done. But there was a large congregation of white settlers in the district, and the Fathers continued to minister to them till 1892, when they surrendered the charge to Bishop Fink. Other fields awaited them and besides they had the great college of St. Mary's, Kansas. The church of St. Francis Jerome, the college building, the home of the Fathers, all of massive stone, and thirty-five acres of rich land, unencumbered, were handed over to the Bishop. The Very Reverend Father Bonancini was appointed temporary pastor and custodian of the various properties by the Bishop. In the Spring of 1893, Mother Simeon of St. Anne's requested one of the Passionist Fathers to come and give retreats to the novices and pupils of the convent and academy. Father Raymund O'Keeffe was assigned to this duty, and on April 18th he opened the retreat for the pupils. This was followed by one for the novices. The latter ended on the 28th, the feast of St. Paul of the Cross. It now occurred to Father Raymund that Osage Mission would be a suitable place for the Passionists. He sought information about it and was told that there was no debt on the property and that probably the Bishop would give it to the Passionist Fathers for a gift if they were willing to assume the charge. Some months afterward, on the arrival of Father John Baptist, the Provincial, in St. Louis, Father Raymund spoke to him of Osage Mission. Father John Baptist requested him to write to Father Bonancini and get definite information about the place. Father Bonancini replied that the Passionist Fathers would be welcomed by the Bishop to Osage Mission and the property given over to them. On hearing this, Father John Baptist and Father Peter went on to Osage to look over the place. The Fathers concluded that it would be suitable for a Passionist Retreat, that the buildings could be altered to answer their purposes, and they decided to see Bishop Fink and report their findings to him. Father Bonancini accompanied them to Kansas City and the Bishop received them very kindly. The matter had not been mentioned to him before; but as soon as he heard the object of their visit he gladly agreed to give over the properties at Osage Mission to the Fathers; one hundred thousand dollars' worth for one dollar. The offer was promptly reported to Rome for approval. This was readily granted and the property was transferred by the Bishop to the Passionist Fathers. On April 1, 1894, Fathers Sebastian and Raymund took possession and began the work of preparation for the Fathers.

On May 25th, Father John Baptist arrived with a little band of pioneers at the mission. A committee of gentlemen drove to Erie to meet the train and welcome Father Provincial and his companions. They were met at the station by a large concourse with the parish band and there was great rejoicing. There was a procession in the evening

and a reception in the hall. Father Provincial addressed the good people and thanked them for their very cordial welcome. They were very devoted to the Jesuit Fathers and missed them greatly. They grieved for their loss, and now Providence sent them the Passionist Fathers. The Revolutionists in Italy called these "the country Jesuits" from the location of their homes. "The Passionists are as bad as the Jesuits," they said. The people of Osage Mission said that evening: "Our new Fathers are as good as the old." Father John Baptist said: "Your new Fathers have come to stay." Father Boniface was put in charge and at once began the work of remodeling the interior of the main building. A handsome choir, cells, and offices were constructed; steam, light and drainage systems were inserted. It took four months to make the alterations and improvements for monastic uses. The building was ready for the formal opening on September 9, 1894, the feast of the Holy Name of Mary. A class of students in theology from Louisville, Kentucky, arrived; then the Provincial and his Council with the Superiors of the houses of the Province came on for the occasion; and finally Bishop Fink was announced to grace the ceremony. In the morning, the Bishop ordained six deacons and one sub-deacon; and in the afternoon, at the close of the mission in progress, His Lordship blessed and opened the new Retreat of St. Francis Jerome, S.J. On September 10th, Very Reverend Father Sebastian was elected first canonical Rector, and on the feast of the Holy Cross, September 14th, the choir observance and order of the day as enjoined by rule was begun. On the first entry made by Father Provincial in the records of the house, he expresses his gratitude to God for this foundation and declares that it is well adapted to our mode of life and accords with the spirit of solitude and retirement enjoined by St. Paul of the Cross, and will be conducive to the spirit of prayer that will secure success in the missionary field, as well as exact observance of rule and holiness of life.

On the feast of St. Paul of the Cross, April 28th, Bishop Fink ordained six priests and one deacon at the mission. The priests were Fathers Aloysius, Eugene, Theodore, Cornelius, Alfred, and Gerard; the deacon, Father Daniel. Father Provincial deputed Father Felix, Rector of St. Mary's, Dunkirk, to represent him at the ceremony. These young men have given a good account of themselves and have been a great accession to the good and efficient priests of the Provinces old and new. Fathers Aloysius O'Connor and Cornelius Thompson will rank among the most saintly priests the Order has trained in America. They are at rest with the saints, and Father Daniel McGuire was carried off in the midst of his usefulness as a faithful priest. On September 3rd, fire destroyed the convent, chapel and academy of the Sisters of Loretto. It was a great loss to the good Sisters and a

calamity for Osage Mission and the surrounding country. The noble Catholic women of those vast regions and their daughters were trained at St. Anne's and the loss may prove irreparable. The buildings were valued at $100,000, and the insurance amounted only to $12,000. This year, the name "Osage Mission" was changed to "St. Paul," in honor of St. Paul of the Cross, the Founder of the Passionists. The two Saints, Francis Jerome, S.J., and Paul of the Cross, are now the patrons of Osage Mission, and the people ask them to restore St. Anne's. But surely "the good St. Anne" will not let those ruins moulder forever.

In 1897, the Southeastern portion of the State of Kansas, over the Missouri line, was attached to the diocese of Wichita by papal decree. And while the Fathers can never forget the paternal kindness and large munificence of Bishop Fink, they were extremely gratified to be under the jurisdiction of Bishop Hennessy, a long and devoted friend, and one of their first and greatest benefactors in St. Louis. Indeed, one of his first acts on taking possession of his See was to invite the Fathers to Wichita. By a happy coincidence, Father Felix was with him in Rome and present at the audience when Leo XIII asked him if the changes had been made in the diocesan lines which he requested. The Bishop answered in the negative. Then the Pope turned to one of his prelates and said: "Tell the Cardinal Prefect that we *command* the changes made as Monsignor Hennessy requested." This was final, and the Passionist Fathers at St. Paul, Kansas, passed under the jurisdiction of Bishop Hennessy.

The Bishop visited St. Paul soon after returning from Rome. He would like to have his clergy make their annual retreat at St. Francis'; but it would be barely possible for several of them to reach St. Paul and return to their missions between Sunday and Sunday, and he left it to each one to come when most convenient to himself and go through the spiritual exercises. Still, in 1902, the Bishop and clergy to the number of forty-two, made the annual retreat together. Father Robert delivered the sermons and all were very much pleased. Again, in 1904, the annual retreat for the clergy was conducted at St. Paul by Bishop Shanley of Fargo. Bishop Hennessy and forty-five priests were in attendance. The Bishop realized that St. Paul was not a suitable place for the Fathers on account of the difficulty and expense of getting to and from it for missionary work. Besides, it was not centrally located for service in the diocese itself. Hence he offered them a choice of three places with the best railroad facilities in the diocese and most promising futures. But the Fathers did not take advantage of these kindly offers and howevermuch they may regret it now, it is no longer an open question. Divine Providence has willed that they remain in St. Paul. In the second Provincial Chapter of the Holy Cross Province, in 1911, at which the Most Reverend Father

General, Jeremiah Angelucci, presided, it was decreed that a new Retreat be built at once in St. Paul. This settled the question, and the words of Father John Baptist in 1894, "your new Fathers have come to stay" will be verified, and the prophecy of the saintly Jesuit will be fulfilled by the Passionists. Immediately after the Chapter, Father Provincial, Jerome, took up the task enjoined by the Chapter; plans were drawn and the work begun on the new Retreat, under the supervision of Father Alfred, the First Consultor.

The Fathers made two purchases of land on the north side of the original tract, one in 1896 and one in 1897, and now they have seventy acres yielding abundant crops, needful out in the prairies. Then the difficulty of going to and reaching St. Paul has been met in great part by the motor car. Fast trains can be met at various points and distance has been greatly lessened. There may be a great future for St. Paul; but it is not yet in sight. The world is far from that peaceful home and it must be dear to St. Paul of the Cross. The Lorettines left St. Paul and were succeeded by the Sisters of St. Joseph. These devoted ladies soon won the esteem and affection of young and old by their excellence as educators and other sterling qualities. They remained till 1915. At the close of the school year they retired to give place to the Sisters of Loretto, who came to take charge of the parochial schools and *rebuild* their academy.

Of the Rectors who succeeded one another and worked for the people and gave edification both to the community and the parish by their saintliness, little can be said here. But the task faced by Father Denis with calm courage may not be passed over. The massive church was built close to the ground level, with no provision to turn the water from the walls. There was no fall for the surface water, and heavy rains resulted in a "settlement" of the foundations, and fissures in the walls caused alarm. The church was raised four and a half feet. It is a massive building of native sandstone, 75 by 170 feet.

The old foundations were removed and then concrete trenches and new foundations laid to support the church, leaving a handsome basement underneath. It was a wonderful feat in engineering. The weight of the tower is 1,100 tons; the weight of the entire structure is 7,000 tons. It required five hundred and fifty-six "jacks" to raise the building. It is now perfectly safe; it is without fissure or crevice or crack. The S. J. Hayden Contracting Co. of Kansas City did the work. They saved the church. Then the old building, some distance from the Retreat was turned into a parochial school, and now the best training is given the children in eight grades and a commercial course to the senior pupils.

In the years following the readjustment of diocesan lines, the Bishop was greatly in need of priests and he called on the Fathers at St. Paul's to assist him. They attended various missions in the

diocese, and in several instances were left in charge of them till the Bishop could supply the needs himself. While the Bishop was sensitive to any seeming lack of courtesy, he was grateful for any little kindness shown him. He never forgot it and in a hundred ways would show the most grateful appreciation of it. He loved to come to St. Paul's to ordain the young scholastics. He ordained nearly all the junior clergy of the Province of the Holy Cross, and some before the new Province was created, now in the East, among them, Fathers Linus and Camillus. His last ordination was held in 1917, and Fathers Felix, Frederick, Justin, Michael, Andrew, Maurice, Julian, and Edmund were ordained on this occasion. The Bishop never seemed happier. Relatives came and priests from afar to witness the ceremony. It was a joyous occasion. Father Alfred, the Provincial, came on from Chicago and presented the young men to the Bishop. After the ceremony all were entertained handsomely. Father Alfred thanked the Bishop for his unfailing kindness and especially for the joy he brought to St. Francis' on that day. The Bishop responded in his own inimitable way, mingling the pleasant with the serious. He always inspired the young men with a love for priestly propriety. His ideals were the highest. The mother of one of the newly-ordained, Father Edmund Walsh, present on this happy occasion, deserves grateful mention. Mrs. Walsh, as a young lady in St. Louis, worked devotedly for the new Retreat going up at Normandy. Now came the reward: her son, a fervent priest at the altar, with the brightest promise for the future. One of the loveliest characteristics of St. Paul of the Cross was gratitude to benefactors of the Order, and it continues. But to return to our story.

The new Retreat at St. Paul was ready for dedication on November 5, 1913. It is plain and monastic, yet attractive and pleasing in outline. It is compact and well arranged, yet simple in design—a true Passionist Retreat. It stands fifty feet back from the site of the old building and is connected with the church. There was a large attendance at the dedication. Bishop Nussbaum of Corpus Christi sang Pontifical Mass and Bishop Hennessy preached the sermon. In the afternoon Bishop Nussbaum blessed and dedicated the Retreat and Bishop Hennessy gave Benediction of the Most Blessed Sacrament. The Superiors of the Province of Holy Cross, a goodly number of the diocesan clergy, and Sisters of St. Joseph and of Loretto were present.

On September 24, 1914, a number of Spanish Passionists, exiles, were welcomed to St. Paul. A telegram at noon on the 23rd announced their coming, and the Rector, Father Bonaventure, went to Parsons to meet them. They were clad in secular vesture of various hues and styles. They were travel-stained and weary; they had suffered persecution for Christ's sake; they were driven from Mexico by the bandits

in control, simply because they loved God and their neighbor and served both. The Rector took them to St. Paul, where they found a home and the kindest welcome from their brethren. They were at once provided with everything needful and made as comfortable as possible. There were four priests, eight students and two brothers in the band. Father Alfred, the Provincial, was notified by wire and at once directed that the students and their lector be sent on to Norwood Park, Chicago, where they would have more room and better accommodations. Thither they went and were most cordially welcomed by Father Provincial and the community. After a few months, Father Benigno, the Superior, Father Antonio and Brother Gregory went to Havana, Cuba; Father Fidelis went to the Sacred Heart Retreat, Louisville, and Father Patrick to Norwood Park. The exiles were surrendered with sincere regret by the community of St. Paul. Their gentleness and humility and piety won the hearts of their American brethren. There is one incident more, and it will end this brief account of the Retreat of St. Francis Jerome, S.J., the Golden Jubilee of Father Philip Birk, C.P. He left his home at St. Paul on June 10, 1915, and gave a retreat to the Sisters of St. Joseph at their new home in Wichita. From there he went to Oklahoma and gave a retreat to the Benedictine Fathers at the Sacred Heart Abbey. He traveled next to New Orleans and there conducted the retreats for the clergy. The good Archbishop Blenk presided and was greatly impressed and pleased with the veteran Passionist and his work. Father Philip left New Orleans for New York and was in West Hoboken at St. Michael's Monastery for the fiftieth anniversary of his ordination on Sunday, July 25th. The great church was crowded. He had spent twenty-seven of the golden years of his priesthood at St. Michael's, and had done great work for the schools and societies, for the whole parish; and here he felt more at home than elsewhere, and here he celebrated his Golden Jubilee. Father Robert, the famous missionary, preached the sermon. He had served Father Philip's first Mass; he had been trained for the missions by Father Philip. There was a bond of affection and friendship between them. His words of congratulation on behalf of the Passionists in America to Father Philip were touchingly beautiful. Father Robert was at his best. The Provinces, East and West, united to honor this faithful priest on the day of his heart's joy. The Holy Father had sent a cablegram to the Jubilarian with his blessing. After this supreme favor, nothing touched the heart of Father Philip more than the telegram from Archbishop Blenk of New Orleans. There was sweetness and magic and beauty in the message which said: "In New Orleans he had welded the last links of the Golden Chaplet, half a century of priestly deeds." And the Archbishop wished him strength and grace and length of days to do in other dioceses what he had done in New Orleans by his inspiring words of wisdom, and he prayed

to see Father Philip "return to New Orleans crowned with a golden diadem sparkling with precious diamonds." This crown was given him in heaven. He said his *last* Mass on July 23, 1919, and went to receive the crown in heaven soon afterward.

The Fathers declared that the new Retreat of St. Francis is one of the most beautiful and homelike of all our houses in America. The Jesuit Fathers still love "Osage Mission" and they like to visit this home of holy memories and apostolic labors of long ago; and again and again the Passionists have invited them to return and give missions to their former parishioners; and the bond between the "new Fathers" and the "old Fathers" of "St. Paul" and "Osage Mission" is ever growing and will last to the end.

# CHAPTER L

## FOUNDATION IN CHICAGO

Retreat of the Immaculate Conception, Chicago—Interest of Cardinal Gibbons—Archbishop of Quigley's Response.

CHICAGO had long been considered a suitable place for a Passionist Retreat. Its vast population; its position in the very heart of the country; its claim as the greatest railroad center in the world, commanding all the surrounding states, make it a place of the first magnitude for a Missionary Order like that of the Passion.

The Fathers had given missions and retreats in Chicago; they were well and favorably known by the venerable Archbishop Feehan and his clergy; and an effort had been made by some of the latter to bring the Passionists to Chicago, but without success. However, they did not relinquish the hope of seeing them there; and as the need grew, the hope became intensified. In the Spring of 1903, Father Frank S. Henneberry, Rector of Corpus Christi Church, went down to St. Louis to see the Fathers, and he made the strongest appeal to them to come to Chicago. The need was great, he said: They had teaching Orders and foreign Orders doing great work in Chicago; but they wanted an Order of American Missionaries to assist them; the clergy never finished their work in the confessional, their congregations were so large, and when not employed on the missions, the Fathers could be of great help to them. And this excellent priest asked Father James Ryan to take the matter up. Father James wrote to Father Felix, then Rector of Sacred Heart Retreat in Louisville, and requested him to urge the point with Father Stephen Kealy, the Provincial. The latter promptly replied that the time had come to act on Father Henneberry's suggestion, and he told Father Felix that he put the case in his hands and gave him *carte blanche* to do whatever he thought necessary to secure its success.

Father Felix saw Cardinal Gibbons and told His Eminence of the commission given him and asked his aid. The Cardinal at once wrote the following letter to Archbishop Feehan, and handed it to Father Felix, at the same time offering to do anything else in his power for the success of his Mission to Chicago.

June the 20th, 1902.

Most Reverend P. A. Feehan, D.D.
Archbishop of Chicago,
Chicago, Illinois

*Dear Archbishop*:

Your devoted priests, I am pleased to hear, have expressed a desire to have the Passionist Fathers in Chicago. These good Fathers have been a comfort and help to me in Baltimore and I am confident that they will be also to Your Grace in Chicago.

The request of your clergy has been placed in the hands of my friend, Father Felix Ward. He will call on Your Grace to ask your pleasure in the matter. You will be pleased with him and I shall be greatly indebted to Your Grace for your kindly consideration both for him and his mission.

Faithfully Yours in Xto.,
J. Card. Gibbons
*Archbishop of Baltimore.*

Father Felix then received letters from Dr. Magnien, President of St. Mary's Seminary, and the Right Reverend Edmond M. Obrecht, Abbot of Gethsemani Abbey, Kentucky, to their friend, Bishop Peter J. Muldoon, the Vicar-General, requesting him to use his good offices to aid Father Felix. Just a year before, the latter was sent to Chicago by Cardinal Gibbons, who had just returned from Rome, to deliver to Archbishop Feehan and Bishop Muldoon the messages sent them by the Holy Father, Leo XIII, and Cardinal Leduchowski, the Prefect of the Propaganda. This was a happy introduction to the Archbishop and to Bishop Muldoon and now would secure for him a kindly reception from both. On arriving in Chicago, he found the Archbishop seriously ill, and of course, he would not intrude. The Assistant Bishop received him very kindly, and not only approved of his mission, but offered to see the Archbishop for him and lay the matter before His Grace; but it was too late. The Archbishop's days were numbered and he was unable to attend to business; though he told Mother Catherine Feehan, his sister, that if he recovered he would invite the Passionists to Chicago, as Cardinal Gibbons requested. Father Felix went home to Louisville and in ten days returned to Chicago to attend the Archbishop's funeral. Cardinal Gibgons officiated at the funeral of his friend. In the sacristy after Mass, Father Felix saluted His Eminence and his first question was: "Father, how did your mission succeed?" On hearing how matters stood, the Cardinal said: "Let it rest till the new Archbishop is appointed and then I will negotiate it myself for you."

At the Chapter, a few weeks after this, Father Stephen was reelected Provincial with Fathers Felix and George as Consultors. Bishop Quigley of Buffalo was made Archbishop of Chicago in Jan-

uary, 1903. In May of the same year, Bishop Chatard of Indianapolis celebrated the Silver Jubilee of his consecration. Cardinal Gibbons presided at the grand function and Archbishop Quigley preached the sermon. Father Felix was invited to the ceremony by Bishop Chatard, and he reminded the Cardinal of his gracious promise. His Eminence at once asked Archbishop Quigley to receive the Passionist Fathers into Chicago, and His Grace promptly answered that he would be very happy to have the Fathers in the Archdiocese, as they had been a great help and comfort to him in Buffalo; and there and then he told Father Felix to come to Chicago, look for a site and report to him. Afterward the Father admitted to His Grace, that it wasn't a bit of diplomacy to ask the Cardinal, in this instance, to intervene; and declared that the Fathers would have come directly to him, but for the Cardinal's kindly interest and promise. The Archbishop replied that he would be delighted to have the Fathers near him again and suggested that he come to Chicago at once. This interview took place the day after the celebration, as they drove to the Bishop's house to say good-bye to the venerable Prelate. The Archbishop requested the Father to accompany him. They drove then to the station, where the Archbishop's escort and clergy awaited him, and they left for Chicago. Father Felix went south to Louisville to report to Father Provincial, who was visiting the Sacred Heart Retreat. The saintly Father Stephen offered thanks to God and our Blessed Lady for this new foundation, which would open so vast a field for the work of the Order. He instructed Father Felix to go to Chicago without delay and look for a site, as the Archbishop had suggested.

On arriving in Chicago he said Mass in St. Vincent's Asylum at La Salle and Superior Streets and asked Sister Julia to have the Sisters and the little children pray for the success of his mission. He then called on Father McShane, Rector of the Church of the Annunciation, told him of the purpose of his visit and asked his friend to introduce him to a good real estate agent. Father McShane felt honored by the confidence given. He first insisted that the Father accept the hospitality of his home while in Chicago, and that very morning accompanied him to Mr. Joseph W. Cremin's office, a reliable man in the real-estate business, whom he knew well. Mr. Cremin justified the very high estimate of Father McShane. The Fathers found him a young man of sterling character, splendid energy and unfailing courtesy. He proved a true friend. He made their interests his own.

Sister Julia knew a site at Park Ridge which might suit the Fathers, and she and venerable Sister Seraphim accompanied Mr. Cremin and Father Felix next day to see it. It had much to recommend it and was registered as the first place to be considered. Mr. Cremin at

once catalogued a number of sites to be seen. No one knew Chicago and its environs better than Father McShane and he made many excursions with Father Felix to see them. He introduced the Father to many of the clergy and they came devoted friends of the Passionists. But Father McShane and Father Henneberry would not be outdone by any of these friends.

Off and on, Father Stephen came to Chicago to look over the sites listed. But those that would suit us could not be chosen for one reason or another, though on the market for sale. There was a defective title, or the title could not be secured for some time, or it would interfere with new parishes outlined in the suburbs; and the Archbishop and the Fathers preferred not to disturb these parochial lines. The last disappointment came after three months spent in search of a site. It was discouraging that Saturday morning when word came from Mr. Cremin that the last one seen could not be touched because of a bad title. "After three months I must begin over again," said the Father. But at that moment he thought of one who never fails to help us in difficulty, and he promised our Blessed Lady, that if she would help him and do so *promptly*, the home of the Passionists in Chicago would be called "The Retreat of the Immaculate Conception," and there she would be honored for all time under this title, the one that redounds most to the honor of the sacred Humanity of her Divine Son, the Holy God. She heard that prayer. Within three hours the agent ran across the site at Norwood Park. In the afternoon, Mr. Cremin accompanied Father Felix to see it. The latter said: "Our Blessed Lady has directed us to this place and here the Retreat of the Immaculate Conception will be erected in her honor." It was Saturday evening. They had just looked at a tract of fifty acres, in Edison Park, two miles out from Norwood, beyond the city limits. It was unimproved and would cost $1,200 an acre. On Monday they went again to look over the old "Burham" estate at Norwood Park, and they were still more pleased with it. On Tuesday morning the agent called on the lawyer, who acted in the sale of the property, and reported that the property could be purchased at a reasonable figure. Father Felix wrote to Father Stephen that it was a chance in a thousand, and the answer came quickly: "Act yourself if necessary." He instructed Mr. Cremin to make an offer for it. This offer was wired to the owner in San Francisco, and the answer came demanding cash payment. Word was sent to Father Stephen. He and Father George came to Chicago at once and accompanied Mr. Cremin and Father Felix to see the property. They found the tract high and slightly rolling, well cultivated and with a country residence, a large orchard, barns and other improvements, trees and a shady wood. It was within the city lines. The Fathers were very much pleased with the estate and surroundings. It was the

nearest suburb to the heart of the city yet unimproved, about three fourths of a mile from the station on the Chicago and North Western Railroad. City improvements would reach it very soon, and this was the time to act. They agreed to purchase it, and on returning to the city Mr. Cremins requested the Hon. C. F. Dunne to act as legal adviser for the Fathers. The preliminary deeds were drawn up and signed and the property secured that day; possession was to be taken on April 1, 1904. Several of the priests declared that it was the best deal in real-estate made in Chicago. The Most Reverend Archbishop expressed great satisfaction with it. The choice was excellent, he said; it would in no way interfere with existing arrangements and the Fathers would have a great field for their zeal and labors.

Father Provincial, Stephen, and his Consultors, arrived in Chicago on April 5, 1904, to take possession of the Burham estate. The improvements to be made were outlined and the work begun. Then Fathers Stephen and George returned to the East and Father Felix was left in charge. On April 10th he celebrated the first parochial Mass for the people of Norwood and Park Ridge in the Chapel of the Sisters of Charity.

The Benziger Brothers of New York and Chicago were untiring in aiding the new foundation in Chicago, and placed their manager at the service of the Fathers. These gentlemen did the same long before in St. Louis, Missouri, and were amongst the best friends of that foundation. The writer did some of the pioneer work in both instances and is glad to put on record the deep appreciation of the Passionist Fathers of Benziger Brothers.

Messrs. Nichol and Son, contracters and builders, were engaged to repair and enlarge the residence on the grounds, and were allotted the contract for the new church at Norwood Park to accommodate the people. This was a neat and durable structure 75 by 35 feet, with stone foundations and frame superstructure. By the feast of the Ascension, the residence was finished and furnished; the chapel was in readiness; its pretty altar was the gift of Father McShane, and the altar linens the gift of Sister Julia of the Sisters of Charity. On the eve of Ascension day, Sister Julia and Sister Seraphim came to line the tabernacle, dress the altar, and see that everything was in readiness for the Holy Mass. Father Stephen offered the first Mass at Norwood Park, on the feast of the Ascension, in thanksgiving to our Immaculate Lady for her gracious help, and he placed the new foundation under her patronage as "the Retreat of the Immaculate Conception."

The Fathers knew Sister Julia at St. Agnes' Hospital near their Retreat at Baltimore, where she had been Superioress. She was a true daughter of St. Vincent de Paul, and great was the regret in Baltimore when she was returned to her first charge at St. Vincent's

in Chicago; but greater was the joy of those who knew her in the West and her boundless charity. On the grounds of the summer home for the little children of St. Vincent's Asylum, between Norwood and Park Ridge, there stood a neat cottage, the home of the superintendent. Sister Julia had one of the rooms in it furnished for the Father in charge at Norwood Park, and here he lived for two months till the residence was ready for the Fathers. A week before the Ascension, Brother Gabriel came on from the East to arrange to set up the furniture and get the home ready for the opening. Provisions were delivered at Norwood in generous quantities and payed for by Sister Julia, who would not listen to any other arrangement. On the arrival of Father Stephen at Norwood on the eve of the Ascension, Father Felix came to live there, and one of the Fathers went to say Mass every morning in the Sisters' Chapel for the little congregation. Fathers Isidore and Sebastian were now added to the little band.

On June 1st, Father Albert arrived from Louisville, Kentucky. He had been Superior of the Sacred Heart Retreat and was now appointed first Superior of the Retreat of the Immaculate Conception. His bright disposition, goodness of heart and prudence led Father Provincial and his council to choose him for the post in Chicago. Archbishop Quigley knew him well as Rector of St. Mary's in Dunkirk, and His Grace welcomed Father Albert as an old and cherished friend. Father Edmund Hill was appointed assistant Superior. Father Felix now returned to West Hoboken, New Jersey, to aid Father Stephen, whose health had begun to fail. But the saintly Provincial did not last long. The end came with tragic suddenness on Sunday, July 17th, as he finished Mass for the early congregation.

The Hon. E. F. Dunne drew the form of incorporation for "The Passionist Academic Institute" and a charter was granted by the State of Illinois. Work on the new Church was carried on under the direction of Father Albert and was completed in August. September 5th was chosen for the dedication. An excursion train carried the prelates, priests and laity from the city to Norwood. They were met at the station by Father Provincial and Father Albert, the residents of Norwood Park, the Catholic people of Park Ridge and the Desplaines band. The people of the neighborhood, Catholic and non-Catholic, sent their cars to the station, and the Archbishop, Bishops and clergy were escorted to the Retreat. Archbishop Quigley, assisted by fifty priests, dedicated the Church. Then Bishop Muldoon sang Pontifical Mass. The Most Reverend Archbishop of Chicago and Bishop Dunne of Dallas, with their Chaplains, added to the dignity and beauty of the function. The Cathedral choir was in attendance and the sweetness and beauty of the Mass were inspiring. The Archbishop preached the dedicatory sermon, introducing the Passionist Fathers to

the diocese and extending to them his own gracious welcome with that of his priests and people. Never in the history of the Order was a more cordial welcome extended to the sons of St. Paul of the Cross than on this occasion. When the Provincial thanked the Archbishop for it after Mass, His Grace answered: "Every word that I said, came from my heart." Our friends among the clergy from far and near were present; the Order was well represented; Sisters of several communities were in the audience on that bright morning. It was an ideal day and a happy one. All regretted the absence of Father Stephen on this glad occasion, but no one missed him more than his successor. The Jesuit, Dominican, Franciscan, Lazarist and Paulist Fathers were represented; Monsignor Fitzsimmons, Fathers McShane, Henneberry, O'Gara, Campbell, Griffin, Evers, Frank O'Brien and other friends were present. Some came from afar, as Fathers Tallon and Fenlon from St. Louis, and Kirnan of Fort Scott, Kansas. Our faithful friends, Governor Dunne and Mr. Cremin lent their grace and tact and nice management to make the day one of pleasant memories for all our friends.

When the Fathers came to Norwood Park their parochial charge included the Catholic families at Park Ridge and Niles as well as those at Norwood Park. Prior to this, the Chaplain at Feehanville looked after the people at Park Ridge who attended Mass at Desplaines; and the Rector of St. Viator's Church at Fortieth Street and Belmont Avenue looked after the Catholics at Norwood and Niles. At the first census in 1905, two hundred and eighty six souls were reported in our charge. Sunday Schools were begun at Norwood, Park Ridge and Niles, and the people received careful attention. They responded; the Catholic population grew, and the Fathers decided to build a church at Park Ridge for the accommodation of the people in that section. They purchased six acres for this purpose, and the handsome church of St. Paul of the Cross was erected on it in 1907. It was served by the Fathers at Norwood Park till the debt was paid and everything in good order. Then the Most Reverend Archbishop appointed a resident priest to the charge. To the cottage at Norwood Park requests came from the clergy for missions and retreats. In this way they would show their welcome to the Fathers; and then they gave evidences of the sincerest friendship. The Fathers responded and were always happy to assist these noble priests in their work, and the fine Catholic spirit of the people of Chicago made it a pleasure to work for them. At that date, Governor Dunne said that every second man you meet in Chicago is a Catholic. There is a vast field for the work of the Order in this great city, and it appeals to the sons of St. Paul of the Cross.

At the Chapter in 1905, Father Albert was made first Rector of the

new Retreat in Scranton, and Father Basil Malone succeeded him in Norwood Park. A year later, Father Alphonsus resigned the Rectorship of St. Mary's, Dunkirk, and Father Basil replaced him, and now Father Philip Birk was made Superior at Norwood. But other and greater changes were at hand.

# CHAPTER LI

## A NEW PROVINCE

Retreat of the Immaculate Conception (*continued*)—New Province of the Holy Cross—Archbishop Quigley's Address—Passionist Refugees from Mexico.

ON July 29, 1906, the new Province of the Holy Cross was created, and the houses in Cincinnati, Louisville, St. Louis, St. Paul, Kansas, and Chicago were assigned to its jurisdiction. Father Charles, as already stated, was elected Provincial with Fathers Philip and Denis as Consultors. Father Michael was then made Superior at Norwood. Plans for the Retreat of the Immaculate Conception were made, and submitted to Father General for approval by Father Charles. But nothing was done till after the Chapter in September, 1908. Then Father Jerome, the new Provincial, and his Consultors, Fathers Alfred and Michael, decided to begin the work at once. Mr. Molitor was architect and Mr. Etten contractor. The woodwork was allotted to Messrs. Nichol and Son. Work on the foundations were begun on October 14th and finished on December 1st. They were secured for the Winter and work was resumed in the early Spring and progressed rapidly. The corner-stone was laid by the Most Reverend Archbishop on Sunday, June 9, 1909. Father Phelan, editor of the *Western Watchman*, came from St. Louis to make the address. It was one of matchless beauty and eloquence. It appeared in the *Western Watchman* later on, as one of its Sunday sermons. It was heard and read with great delight, and was an inspiration to faith and interest in the work of the Passionists in America. It was a day of joy and hope at Norwood Park. But sorrow came in its wake.

Father Michael continued to act as Superior in Chicago, while Father Jerome and Father Alfred went to St. Louis, where the Provincial resided. Father Michael looked after the new building and at the same time was engaged on the missions. While giving a mission in Chicago, he was stricken with appendicitis. He was taken to the Mercy Hospital for an operation, but it was too late to save him. He passed away after receiving the Holy Sacraments devoutly on January 24, 1910. It was a severe blow to the Province. Father Michael was a successful Superior, a great missionary, and his advice in the Provincial Council was always good. The following tribute from the *Western Watchman* was correct in every word:

"The Passionists of the West have suffered a great loss in the death of Father Michael, Consultor to the Provincial, which occurred in Chicago on Monday last. He was a young man and one of the best missionaries in their entire body. For a year he had superintended the construction of the new Passionist monastery in Chicago, besides giving missions in different parts of the country. He gave a two-weeks mission in St. Mark's in this city last Summer; and conducted the big retreat for the Sisters of St. Joseph. He seemed never to tire; and his unfailing good humor made him popular with priests and people. He never gave a mission in a city where he was not asked to come back again and again. Such work makes heavy demands on the constitution, and unless curtailed now and then, drains vitality and the power to resist disease. The danger of young priests is undertaking too much. The Passionists seem to have adopted the policy of selecting young men for office. Rome is selecting only young men for the Episcopate. It may be best for religion, but it is hard on the young man.

"We sympathize with the Passionists in their sad bereavement. This young Province can ill afford to lose such a man as Father Michael. Others are on hand to take his place, and the work will go on, but the name of good Father Michael will long remain green in the memory of those who knew him and who owe to him many signal graces from heaven.

"May he rest in peace."

A kindly Providence provided another good man in Father Michael's place. Father Isidore Dwyer was chosen to succeed him as Second Consultor, and he proved a great help to the new Province.

The new building was finished in May. It is a solid structure, well arranged and very monastic. While there is an absence of needless ornament, it is a handsome building and pleasing to the eye. It is a gem in beautiful setting, with the lawns about it and the gardens farther away teeming with culture. Father Adelbert was elected canonical Rector on May 26th, and now everything was in readiness for the dedication.

The new Retreat was blessed and opened under the title of the Immaculate Conception on Sunday, June 12, 1910, by the Most Reverend Archbishop James Edward Quigley, in the presence of five thousand people. Although it was difficult for the clergy to get away from their own official duties on Sunday, there were fifty priests in attendance. The Right Reverend Monsignor M. J. Fitzsimmons, V.G., of the Holy Name Cathedral, and Reverend Hugh McShane, Rector of the church of the Immaculate Conception, assisted the Archbishop. The Superiors of the Provinces, East and West, and the Very Reverend Joseph Amrhein, C.P., First General Consultor, from Rome, were present. Besides these, there were representatives of the Religious Orders

in Chicago. The parade which met the Most Reverend Archbishop extended from the railway station to the new Retreat, where the vast gathering waited to greet His Grace. He looked a prince, the Archbishop, so strong and manly and handsome and calm. "How grandly he represents the Church," the people said. "His presence inspires love and veneration." After the ceremony of dedication, the Archbishop addressed the people from the front entrance.

He referred to the various Orders in the Church, founded by different men at different times for different needs, but all for the glory of God. "In the history of the first ages, we read of the great St. Anthony in the East, the Patriarch of all Orders, who retired to the desert to lead a life of prayer and penance and who founded the first great Community of Religious in the Church. Later on, we read of another great man, one of the greatest in the history of the Catholic Church, the founder of Monasticism in the West, in Italy, in France, Spain, and Germany, the great St. Benedict. Born of a noble family in Rome, he left all for a life of contemplation, prayer and sanctification, and retired to a little cave in the mountains. He was soon surrounded by a band of other young men, aglow with zeal for God's glory and their own sanctification, and he established the Monastery of Subiaco, twenty-five miles from Rome. His fame became great and his work grew and he transferred the seat of the Order to Monte Casino, and there built the immortal Monastery between Naples and Rome. The Order exists to this day and is one of the most zealous in the Church. His spiritual children, men of that Order founded away back in the fifth century, are with us to-day and have a monastery in this diocese of Chicago. Later on, as we face the West, we come to a little island, far out on the Atlantic, one that we all know and love, the Emerald Isle, and in its history, we find another holy man, as great as St. Benedict, because like St. Anthony, he too founded a great Religious Community, and this founder was St. Columbkill. This body of Irish monks evangelized England, Scotland, Belgium, and the Valley of the Rhine, spreading the light of Christianity in those lands. And so down the ages, we have these saintly men, and almost in our time, St. Ignatius and the Society of Jesus. And two hundred years ago, Paul Francis Danei, founded the Order of the Passion of Our Lord to promote a grateful memory of the Saviour's Passion, the Price of our Redemption, and its work we see going on before our eyes to-day. This Order has received the highest approval of the Church.

"These Religious Orders are like business corporations. Two or three men get together and organize for business. They go then to the Governor of the State, or to the Legislature, or to the Supreme Authority of the United States, and get a charter. Only then can they do legal business. It is somewhat the same in Religious Orders.

They organize for a special work, for God's glory and the sanctification of souls. But they cannot begin this work in the Catholic Church, unless they have the approval of the Supreme Head of the Church; for unless they have this, they will not be recognized. And when St. Paul of the Cross had prepared the rule and constitution of his Order, he went submissively to the Supreme Authority and asked the Pope for his approval, and St. Paul of the Cross and his spiritual children received their charter from the Church. Then they bound themselves by the vows common to all Religious Orders, and added a special vow to promote by word and example devotion to the Passion of our Blessed Lord. For this reason, they wear on their habit the insignia of the Passion. They cultivate in their own hearts devotion to Our Lord's Sacred Passion and they promote a grateful memory to it in the hearts of the faithful. Hence they are called the Order of the Passion.

"All great works have very small beginnings. This young man, Paul Francis Danei, was inspired by God two hundred years ago to found this Order. Filled with a special devotion to the Passion, he was filled with a desire to spread this devotion among all men, and get them to love Our Lord and not offend Him by sin. This Order received the highest approval of the Church and is still in its youth and only beginning, as it were, to carry out the wishes and desires of its Founder, to spread a grateful memory of the Passion and constrain men to love Our Lord, who died for their salvation."

His Grace sketched the bonds of union between the General of the Order in Rome, the successor of St. Paul of the Cross, and its members throughout the world, by which strength and unity of action are maintained, and the rule and spirit of the Founder and his work perpetuated for all times. "Through these Orders, the corporations of the Church, the work of the Church continues and grows. The individual could not do it. This work is done by the Orders with the approval of the Church. The individual dies; the Order perpetuates itself, and as a body and part of the Church, lives on. The time will come when the Order of the Passion will encircle the globe. *Esto perpetua!* is our wish for it to-day, and with all my heart, I renew the welcome I gave the Fathers on September 5, 1904. This monastery will be a great center of work for the diocese of Chicago and a house of retreats like Sts. John and Paul's in Rome."

His Grace gave Benediction of the Most Blessed Sacrament, and the people were allowed to visit the building—the only chance for the ladies present, as the enclosure was declared that evening. The Archbishop and the clergy were entertained by the community. For this grand Retreat at Norwood Park, the Fathers in both Provinces expressed their deepest appreciation to the Provincial Father Jerome, and his council, who planned it and carried the work to completion.

The Father who prepared the way at Norwood and made the promise that it would be called "The Retreat of the Immaculate Conception," was unavoidably absent; but he said: "What matters it, if I am remembered by 'The Immaculate Conception' to-day?"

The Second Provincial Chapter of the Holy Cross Province was held in October, 1910. Father Jerome was promptly reëlected Provincial, and Fathers Alfred and Isidore, as promptly reëlected Consultors. The Province was young and so were its Superiors; but the freshness of youth was accompanied by grace in its first bloom; and they were true to it. They sought first the Kingdom of God, and all things else were added to them. They had trials, the test of every work of God: but they were brave and buoyant; they never faltered and the Cross led to victory. The West was a reproduction of the Province of the East in its early days, as it came from the hands of its saintly Founders. And no wonder its Superiors were promptly reinstated and told to continue their work. They were absolutely disinterested and they seemed surprised at the action of the Chapter. But messages poured in upon them from their brethren. The East sent its felicitations with promises of aid to the younger Province. The newly-elected could not resist the demand to resume their burdens. Father Isidore said in his own inimitable way that he had always felt and never more than at present, that he had no business either in Chapter or in office. He accepted office a year before to avoid inconvenience to the Superiors, and he could allege no other motive now, and would use the best judgment God gave him in the duties of his office. Father Denis declared that the sweet memories that clustered round his "Old Kentucky Home" appealed to him, and would lighten the responsibility of training the young novices in the spirit and tradition of the Order. Father Xavier could not convince the Fathers that he was unfit for the Rectorship of the Immaculate Conception Retreat. They waived aside the reasons alleged by him and insisted on his acceptance. Others declined the Rectorship in humility, while expressing nice appreciation of the estimate in which the Fathers held them. The offices sought the men, and the scenes of the early Chapters in the East were reproduced in the West. No wonder that the Province of the Holy Cross is blessed by God.

The enactments of the early Chapters in the Province of St. Paul of the Cross were adopted by the new Province and declared in force. "No new legislation," the Fathers said. The rule and enactments of the Chapters during the formative period in America are sufficient." This was the course of the early Fathers. Good Superiors to govern and go before their brethren in the observance of the rule; this was what they sought in Chapter, not legislation. The young Province showed its wisdom in this. It sought men for office like St. Paul of the Cross in zeal for the integrity of the rule, in wise and prudent

administration, and in saintly charity. Nice disciplinary points to safeguard the rule; gentle care of the health of the students and their advancement in study, and attendance at courses in the University to prepare for the "Lectorship" or "Chairs" in the Order, with the approval of Father General, were discussed and commended. But the rule provides for all this. After two terms in office, Father Jerome was succeeded by Father Alfred for two terms as Provincial, with Fathers Jerome and Xavier as Consultors during the first, and Fathers Eugene and Denis during the second term. At the General Chapter in 1920, Father Alfred was made Consultor-General, with residence in Rome; and Father Eugene was elected Provincial with Fathers Jerome and Benedict as Consultors. Father Eugene had won the love and confidence of his brethren, as Rector and Consultor, and his election gave great satisfaction to them.

The arrival of Father Dominic Fournier with eight Spanish students, refugees from Mexico, at the Retreat of the Immaculate Conception, has been referred to in an earlier chapter. Their story is this. On August 8, 1914, the army of Carranza entered Toluca, the Capital of the State of Mexico. At their approach, the Passionists left their monastery and sought safety with friends. The soldiers under the command of Francisco Murguia took possession of the monastery. On August 14th they broke into the house where the little community were assisting at Mass. All were marched through the streets and thrown into prison without the formality of trial and left without convenience of any kind, simply to starve if their friends could not reach them. Father Dominic was a Frenchman, the others were Spanish subjects. After great privation and every indignity that brutal instinct could suggest, they succeeded in bringing their plight before the Spanish Consul. This gentleman obtained their release on condition that they leave the country at once. Through the kindness of friends, they were enabled to reach the American border. They were penniless. Everything they had was taken from them by the bandits who terrorized the country. They reached Laredo and were met by one of the Fathers from Corpus Christi, who put them on the train for St. Paul, Kansas. They presented a pitiable sight when they reached Parsons and were met by the Rector, Father Bonaventure. They were half-famished, with every evidence of the ordeal they passed through from the terrorists who controlled Mexico. In Chicago they had every medical attention and were restored to health. They resumed their studies and were ordained in due time. These young men learned English and began to attend the Mexican refugees who had Mass in the Paulist Chapel in Chicago. They spent three years in Chicago with their American brethren, and the hospitality given them by the Province of the Holy Cross is one of the finest incidents in the Order. But they were worthy of it. Father Alfred declared

that "they were an edification to all by their fervor and holiness of life. They were well trained and are true sons of St. Paul of the Cross." Their gratitude was boundless and the expressions of it from their Superiors and themselves were touching in the extreme. Father Leon Gonzales, their Provincial, arrived at Norwood Park in February, 1918. Father Alfred was sick at Des Moines. But Father Leon insisted on going out "to see him and thank him for his kindness and charity to the exiles." Father Bonaventure, the Rector, accompanied him. The young priests left, some for Cuba, some for Mexico, and some for Spain. They cherish fond memories of the Passionists in America; and the story they tell of the "Good Samaritans" into whose hands they fell after they had been waylaid by the robbers in Mexico, gives their countrymen a delightful surprise. With this fact, the narrative of the Retreat of the Immaculate Conception comes to an end, as we must hurry on to the story of St. Gabriel's Monastery in Des Moines, Iowa and other recent foundations.

# CHAPER LII

## RECENT FOUNDATIONS

Recent Foundations: St. Gabriel's Retreat, Des Moines, Iowa: St. Patrick's Retreat, New York City, New York.

FOR many years the Passionist Fathers have labored in the State of Iowa, conducting missions in various parishes and their dependencies. The missions of the older Fathers produced profound impressions, so that their names and their labors are happily recalled by elderly people even to-day. Frequently the present-day missionaries are asked such questions as: "Is Father Alphonsus or Father Michael still alive?" "What became of Father James?" "Is Father Robert still on missions?" These and half a dozen other names are mentioned here and there, and then follows usually some reminiscence of a mission given back in the eighties or the nineties, with the assurance that it was a grand mission that will never be forgotten. Thirty years ago a great impression was made on our minds by the missionary Fathers who related their experiences after a long absence in the West. They told us they had given missions "away out in Iowa!" That seemed in those days almost like an echo from the foreign fields. We were delighted, too, in hearing of the strong faith of the people, who drove in farm wagons, miles and miles, in all kinds of weather, to come to the mission and to receive the sacraments; and that they were very generous when they came, to show their appreciation of the good work of the missionaries in their behalf. Iowa has made wonderful progress in intervening years and these traits the Iowa people have never lost; indeed, it can be said that Iowa leads in generous support of the Church, and that her people hold the missionaries and their Order in high esteem.

There was quite a lull for some years in our Iowa missions, but about ten or eleven years ago the Passionists were again brought into prominence and the work has grown steadily, until to-day Iowa is furnishing a very considerable percentage of the missionary work of the Province of the Holy Cross.

In the month of August, 1911, the diocese of Davenport was divided, and the western half erected in a new See, with Des Moines the Episcopal City, and the Right Reverend Austin Dowling became the first Bishop of Des Moines. He was consecrated in April, 1912, and installed in the following month. Our missionaries at this time

were doing quite a little work in Iowa, and especially in the Des Moines diocese, and their work brought them into favor with the people, the priests, and the new Bishop. One of the diocesan priests, who had been a friend to the Passionists since his boyhood, Father Joseph A. Minch, in several interviews with the new Bishop spoke of the advantage it would be to the new diocese to have a body of religious priests available. Father Minch said he felt reasonably sure that the Passionists would welcome an opportunity to settle in the diocese, as they were giving so many missions in the State, and a house in Des Moines would be a splendid mission center. The Bishop assured Father Minch that he would be very much pleased if the Passionists consented to come, and authorized Father Minch to assure them that they would be welcome.

Father Minch wrote a letter to one of the missionaries, telling him of the interview and its results, and urged him to have the matter taken up officially. This Father wrote to Very Reverend Father Jerome, then Provincial, enclosing Father Minch's letter, and supplementing it with facts of his own gathering. This was late in the year 1913. Father Provincial took up the matter and early in 1914 paid a visit to Bishop Dowling, and looked over the territory, with the purpose of determining its fitness for a monastery of the Order. He returned to Chicago very favorably impressed and determined to take some action.

The Holy Cross Province was encumbered with heavy debt, and the one obstacle to action was the lack of funds. To overcome this handicap, Father Provincial sent Father Benedict from Louisville to Des Moines to see if he could, with the Bishop's sanction, raise a few thousand dollars to assist us in making a start. The Bishop very kindly gave him a letter of approval, and, encouraged by this evidence of the Bishop's sympathy, he solicited subscriptions to the amount of about nine thousand dollars. Reassured by this success, Father Provincial decided to ask permission of Rome for a new foundation in Des Moines. Bishop Dowling extended a formal and official invitation to the Fathers to settle in his diocese, and when this was forwarded to Rome, the permission for the new monastery was granted. The word was received in Chicago about August, 1914, but as the Provincial Chapter was to open the following month, Father Provincial resolved to leave to the Chapter any further action. The Provincial Chapter decided to accept the invitation of Bishop Dowling to settle in the diocese, if a suitable location could be found, and if the Province were not burdened with increased debt.

The new Provincial, Very Reverend Father Alfred, appointed Father Benedict to take charge at Des Moines. No money had as yet been collected—it was only subscribed, and there was neither furniture, residence, or place the Fathers could call their own. But mention

must be made here of the genuine hospitality of the Sisters of Mercy, at Mercy Hospital, Des Moines, and it will be remembered gratefully by the Passionists for generations. Long before the negotiations for a monastery at Des Moines, one of the Fathers, in consequence of an injury, had been a patient at the hospital for nearly three months, and the Sisters showed him the utmost attention, and provided for his comfort in every way, and then resolutely refused to accept any compensation. During the time necessary to raise the subscription for the proposed monastery, the good Sisters invited the Father to stay at the hospital, and again the most kindly hospitality was lavished upon him. After the Provincial Chapter had agreed to the foundation, the work of collecting the money which had been subscribed conditionally, took a considerable time. And while the Father in charge gave missions occasionally during that period, at the invitation of the Sisters, he made the hospital his headquarters. All this should be kept in grateful remembrance. Nor must we omit the continued kindness of the Sisters ever since. Several of the Fathers have been patients at the hospital for weeks at a time, some of them after serious operations, and the Sisters have never yielded to their plea to take compensation for the service and financial outlay. The Fathers, therefore, feel that they owe them a large debt of appreciation and gratitude, and hope to be able some day to make a fitting return.

About the first week in March, most of the money subscribed had been collected, and a house judged suitable was leased on West Ninth Street. It was a quiet neighborhood, and the presence of the Fathers was highly appreciated by the Catholics of the district.

On the feast of St. Joseph, Brother Louis arrived from Chicago, to join Father Benedict, and the following Sunday, March 21, 1915, Passion Sunday, also called Peace Sunday, because the Holy Father, Pope Benedict XV, had commanded Exposition of the Blessed Sacrament and prayers for peace, was agreed upon for the formal opening of the new foundation. Very Reverend Father Alfred was invited to honor the occasion, and arrived from Chicago, and sang the High Mass in the new monastery chapel. Father Benedict preached the sermon. The music was rendered by the choir of All Saint's Parish, Highland Park, under the direction of the Pastor, Reverend H. C. Pouget. There was a goodly number of people present in the small chapel, probably seventy or eighty, and about thirty received Holy Communion. In compliance with the Holy Father's desire, and the injunction of the Bishop, the Blessed Sacrament was exposed all day, and vigil was kept before the Tabernacle, the Fathers praying for the cessation of the terrible war, and God's blessing upon our new foundation; and the devotions closed in the afternoon with Benediction of the Blessed Sacrament. This was the Passionists' first official day in the diocese of Des Moines.

The furnishings which had been ordered more than a month before from Chicago, had not yet arrived on the day set for the opening, but a chapel was arranged and Fathers Provincial and Benedict, and Brother Louis had to accept hospitality at the hospital for some days longer. But the furniture came soon after and was quickly put in place, and now the little community was comfortably established. About two weeks after the formal opening, Father Athanasius was sent from St. Louis, by Father Provincial, to join the band, and a month later (May), Father Silvan arrived from St. Paul, Kansas, and the size and efficiency of the young community was increased.

The Fathers now consulted the good Bishop's pleasure as to where he might wish them to locate. His answer indicated his good will, and disinterestedness, for he said: "You may go north, south, east or west, wherever you find a suitable site; all I request is that you be convenient enough for my people and priests to go to the monastery for confession, for I need confessors in this city." After investigating several sites, Father Provincial decided to purchase a tract of land comprising twenty-four acres in the northwest part of the town, on St. Joseph's Street, between Sixteenth and Seventeenth Streets. The land was high, overlooking the Des Moines River, very picturesque and known as "Indian Lookout." The tract was bought from John Klemm, June 24, 1914. Some time after the purchase, a feeling of uneasiness was caused by the report that the property might not be safe for the erection of a heavy building, for coal had been removed from under the land. But the vein was only four and a half feet in thickness, and that at a depth of one hundred and fifty-four feet, so that if there should be a subsidence it could hardly affect the surface. But as there had been serious trouble with coal mines at the Scranton monastery, Father Provincial decided not to build there, and again sought another suitable site.

The first property was purchased at a cost of $11,250, and, thank God, through the generosity of the good people and the labors of the little community the property was clear of debt in less than a year from the date of purchase. This freedom from debt encouraged the Fathers to look forward hopefully to the purchase of a more satisfactory site. A splendid tract of land was discovered and purchased in October, 1915. It consisted of fifty acres, beautifully situated on the northwest corner of Douglas Avenue and West Fifty-eighth Street. The cost was $27,500. At the time this property was acquired, neither Douglas Avenue nor Fifty-Eighth Street was paved, but when our country entered the World War, a cantonment was established at Camp Dodge, about six miles north of this property, and a splendid military road was built on Douglas Avenue and on Fifty-Eighth Street, connecting the Camp with the paved streets of Des Moines. The new road was costly but it enhanced the value of

property. The City Council changed the name of Fifty-Eighth Street to that of Merle Hay, in remembrance of the first Iowa soldier who was killed in battle in the great World War.

The European struggle was on in all its fury when this property was purchased, and the cost of material and labor was mounting steadily, so that it was deemed inadvisable to build just then. But the War in spite of its ruinous character did not end quickly; it went on in its wild career, drawing in one nation after another, until our own country, to save its national honor, had to plunge into the dread conflict. This eliminated the last hope of seeing a new monastery rise soon in Des Moines, for prices went beyond all reason, and the Fathers just settled down to await in patience a better day and applied their energies to clearing off the debt incurred by the purchase of the fifty acres.

When peace was restored, the Government announced its intention of abandoning some of the cantonments, and Camp Dodge was among those to be razed. With the sanction of Very Reverend Father Eugene, the Provincial, Father Benedict entered into negotiations with the Knights of Columbus to purchase their Welfare Buildings at Camp Dodge, with the purpose of erecting temporary quarters and securing material to be used in the construction of the monastery. He succeeded in acquiring one building. This was during the Provincial Chapter held in September, 1920. After the Chapter, Father Silvan was appointed Superior of Des Moines, and he, in conjunction with the reëlected Provincial, Very Reverend Father Eugene, and his Council, Fathers Jerome and Benedict, took immediate measures to have the building removed to the monastery property. It was remodelled to serve as temporary living quarters for a small community, with the intention of transforming it into a barn when the permanent monastery would be erected. The temporary building was soon completed and is occupied by a community of four priests and one brother.

The "Indian Lookout," the first property purchased in Des Moines, was disposed of at a good profit, and with the money Father Silvan was able to pay off the remaining indebtedness on the second purchase. And there remained over and above a surplus for a building fund.

It was the fond hope of the Fathers that prices would soon drop to a reasonable level so that they might in the near future be able to begin work on their permanent monastery and see their long-cherished hopes fulfilled.

The Fathers cheerfully and gratefully acknowledged the unfailing kindness of the good people of Iowa, and especially Des Moines, toward them and their institute. Had it not been for their kindly and generous coöperation, the splendid progress they have made in a financial way could not have been achieved. The new Retreat has been planned and work on it will soon begin.

To give a complete list of the friends and benefactors of the monastery would require considerable space, but their names we believe are written in the Book of Life and the Fathers make frequent remembrance of them in their prayers and in the Holy Sacrifice, and they sincerely trust that He who said that not even a cup of cold water given in His name would go without its reward, will bless their lives with prosperity a hundredfold, and their souls with eternal happiness.

One of the Fathers in the West said: "In union there is strength; in mutual counsel there is wisdom; in fraternal charity there is peace." All three exist in the young Province of the Holy Cross, and its future is bright with hope, and its work is ever extending; the field before it is vast; and it bids fair to equal any Province of the Order in its work for souls; in the sanctification of its members; and in the honor it will reflect upon the Founder, St. Paul of the Cross.

St. Patrick's Retreat, New York: A recent foundation in America has been made in New York and it calls for simple reference. It will be known as "St. Patrick's Monastery," and in the years to come, it will be one of the most flourishing in the Province of St. Paul of the Cross. The late beloved Cardinal Farley and the illustrious prelates who formed his council, had cherished the hope of seeing the Passionist Fathers in the diocese. In 1905 he invited the Fathers to settle on City Island, but they were not able to accede to his request at that time. Later on, His Eminence and his council were most kindly disposed toward the project and after a series of missions in the churches of the city, the Fathers were told that they would be welcome to New York. The present Archbishop and the venerable Monsignor Edwards were its strongest advocates. The formal invitation sent to the Fathers recently by the Archbishop, the Most Reverend Patrick J. Hayes, and his council, was gratefully accepted, and a little band under the leadership of Father Alexis Cuneen, one of Monsignor McGean's boys, have begun the work, and its history will be written later on. The Fathers can never forget the friendship and gracious courtesy shown them by the Right Reverend John J. Dunn, D.D., the Auxiliary Bishop, and the following Right Reverend Prelates, Monsignors Mooney, Lavelle, Edwards, McGean, Flood and Dineen. They are sponsors for the new foundation and their cordial approval of it was most gratifying to the Archbishop. In his welcome to the Fathers, Monsignor Lavelle in prophetic anticipation declared that St. Patrick's Monastery would equal its rival across the Hudson in its far-reaching spiritual influence. As an evidence of his friendship and approval of our association with the great Archdiocese, Bishop Dunn made his first formal appearance after his consecration, at the "Departure Ceremony" of the Passionist missionaries for China, at St. Michael's, West Hoboken, New Jersey. His fine tribute on that occasion and his words of encouragement to the young men

at their departure for the Orient, will be treasured by them and will be handed down in the annals of the Order. The Fathers are delighted to be under the jurisdiction of Archbishop Hayes; he is so like Cardinal Gibbons, in gentleness and wisdom and strength; but above all, in his *priestly life.* This indeed was said of Cardinal Farley. He was like his friend in Baltimore, but the resemblance is still more striking in Archbishop Hayes. In the American Hierarchy, he will take the place of Cardinal Gibbons. This does not detract from Archbishop Curley of Baltimore. His Grace will be like Archbishop Hughes of New York. He is strong, fearless, magnetic, and stands for loyalty to the country. Providence sent him to meet dangers ahead. But Archbishop Hayes is of the type of Cardinal Gibbons. He will win people by his tact and gentle ways while unyielding when principle is at stake. His friendship will make it a joy to be with him and work for the people of New York. If these sketches reach a second edition, the story will then be told of St. Patrick's Monastery.

### German Foundation

The latest foundation from America has been made in Munich, Germany, under very encouraging auspices. The hope had long been cherished by the Fathers to establish the Order in Germany and extend to its people the mission of St. Paul of the Cross. In 1905 the question was discussed at the General Chapter in Rome, and the strongest advocates of the movement were the American and English Provincials. But the time had not yet come, and the Fathers waited for a providential opening. The Province of St. Paul of the Cross had grown in members and in missionary zeal. When the prayer of St. Paul of the Cross and his desire to extend the Order *usque ad infideles* were discussed in the General Chapter at Rome in 1920, and the call of the Church for missionaries to China came up, the Superiors from America at once offered to enter this field. The mission was assigned to the Province of St. Paul of the Cross, and bright and brave young priests volunteered at once for the mission to China, and they are now in "the field afar" realizing the prayer and hope of their Founder, St. Paul of the Cross. This seemed to inspire the missionary spirit, and the hope long cherished to establish the Order in Germany came to the fore.

The Most Reverend Father General was in the country and Fathers Victor and Valentine presented the plea for Germany to him. He gave the matter sympathetic consideration. It received the approval of his Council, and Fathers Victor and Valentine, two of our best and most efficient men, were given the commission to introduce the Order into Germany.

These Fathers went to Rome for the Eucharistic Congress in 1922. In the Great Presence on the altar and in the processions, they be-

sought Our Lord's blessing on their prospective mission. The German Bishops were in Rome and they asked for an interview with His Eminence, Cardinal Faulhaber, the Archbishop of Munich. He received the Fathers very kindly and they were surprised to find that His Eminence knew of their intention to establish the Order in Germany. While sympathetic, the Cardinal could see no prospect of success in Germany at this time. The conditions of the country were sad and the socialists had taken sharp notice of the action of the Bishops in receiving the Orders into their dioceses. The Fathers, he feared, were too late. "From the depths of our hearts," they wrote, "we called on our Patron Saints to come to our assistance at that moment." Strange to say, during their interview, when the Cardinal heard they were to be a missionary Order, he seemed to change completely, and ended by inviting them to come to see him in Munich. He told them there was a large monastery with a church not far from Munich, and he would be very glad if they could get it from the Government.

The Fathers arrived in Munich on June 15th and were cordially welcomed by the Cardinal. He told them that if they could not get possession of the monastery and church to which he had referred, he would be glad to give them a place in the eastern section of the city where a church was very much needed and they would have the care of 17,000 souls. As His Eminence would be absent for some months, he would place them in the care of his Vicar-General, who would aid them in their choice of a suitable location for their future home.

The Fathers found that they could not get the old monastery and church from the Government for some years; in the eastern section of the city, sufficient property for monastic purposes could not be had, and Father General did not approve of their taking charge of a parish in the city. The Vicar-General called attention to several locations where a church was needed, and among them the Village of Pasing, a suburb of Munich. There was a large mansion or *schloss* there, owned by a countess, that might be suitable. The Fathers went to Pasing and saw this place. It was very attractive and appealed to them—a better choice could not be made. But to their dismay they discovered that it had just been sold. They were too late! But they did not give up hope. Americans do not surrender to difficulties. They were determined with God's help to secure that property. After the manner of our Nuns, Father Valentine put a medal of our Blessed Lady in the front yard and asked her to get the place for them, and they began to pray. Providence sent them a friend, a Catholic gentleman, and how he came they could not tell. But his untiring zeal and devoted efforts put it in their power to purchase the elegant *schloss*. The castle contains twenty-eight rooms and stands in the center of beautiful lawns and groves that comprise sixteen acres. But this is only part of the estate. It has many acres, besides, of good land. The new church

will go up quickly. The foundation is already an accomplished fact. Candidates have been received for the novitiate. Father Leopold Schneider, C.P., has just left the United States for Munich. Fathers Victor Koch, C.P. and Valentine Lehnerd, C.P., are the Founders in Germany.

. . . . . .

Still another foundation. *The Sign* for January announces the glad tidings.

> "The abundance of vocations to the Order of the Passion created the need of more accommodations, and Providence has made provision for it in the diocese of Springfield, Massachusetts. Bishop O'Leary generously declares that the coming of the Passionists will be a blessing to the diocese. A site has been secured and an attractive one on a ridge overlooking the Connecticut River, close to the highway between Springfield and Holyoke. It is planned to begin the building at once and the monastery will be occupied by the missionaries and scholastics. The Fathers humbly trust that the hope of Bishop O'Leary will be realized—in a blessing to the diocese."

# CHAPTER LIII

## PASSIONIST NUNS

Passionist Nuns in America—The Contemplative Order—Message of Our Lord to "Gemma"—Foundations in Lucca and Pittsburgh.

ST. PAUL OF THE CROSS had founded the Congregation of the Passion. It had the approval of the Church and its future was secured. Men with the love of Jesus Crucified in their hearts had bound themselves by vow to keep alive in the hearts of the faithful a grateful memory of Our Lord's Passion. The active feature of the Order would be safe forever in the apostolate of the word; but the contemplative could be rounded out to perfection by holy women at the foot of the Cross with Our Lady, in love, in tender sympathy, in grateful return for the supreme Sacrifice, in the atonement for sin.

Devotion to the Passion, though grounded on intelligence of the fact of the Incarnation, is more a devotion of the heart than of the mind, less one of intelligence than of affection. Hence, in the hearts of women it blooms to beauty and perfection; it has the perfume of tenderness; it has the fragrance of heaven. St. Paul of the Cross understood this well and now he would enhance the contemplative feature of his work by what is best and purest and holiest in our nature, the love of the consecrated virgin so like our Blessed Lady's. Men are led by reason; women by fine and delicate intuition; men *do* because they *must;* women *do* because they *love;* men are faithful through a *sense* of *duty;* women are faithful because they *love.* Their love is stronger; their affection is holier; their hearts pure, their feelings more delicately fine than those of men. Hence women are capable of any sacrifice and heroic constancy because they "love much." A woman's tenderness, a woman's pity, a woman's sympathy are like God's; they are so gentle and all-embracing. It was the one and only comfort of Our Lord in His unutterable anguish on the Cross, the love and the sympathy of His Virgin Mother. "There stood by the Cross of Jesus, His Mother." And now Paul of the Cross would offer Our Lord the love and the tender sympathy and the sacrifice of the consecrated virgin, her life, in return for His love. Had St. Paul of the Cross been less sensitive to the return we owe Our Lord for His love in the Passion, he would rest with what had been done. But no; he must found an Order of women who would cultivate the same spirit,

be known by the same title, wear the same habit and observe the same rule as the First Order; he would found an Order of Passionist Nuns who would take their place with Our Lady at the foot of the Cross and with her offer Him their love and their sympathy. "I will pour out upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of prayer," the prophet said, "and they shall look upon Me whom they have pierced . . . and they shall mourn; . . . and the land shall mourn, and their women apart."

The inspiration to found this second Order came to him early in his apostolic career. The Saint pondered over it carefully and it was an object of long and earnest prayer with him. He was startled on being told by a saintly soul under his direction that he was destined to found an order of Passionist Nuns. "This is a work that must be the fruit of prayer," he said. Years rolled on and he waited and prayed. Once after Mass on the feast of St. Mary Magdalen, he received a supernatural communication, plainly intimating the divine will in this matter. A veil hung before him till this moment; now his way was clear, and he began to write the rule for the new community. He now plainly foretold the foundation of the Nuns of the Passion. In the processes of his canonization, Mother Angela Teresa deposes: "When I was about six years old, in 1743, Father Paul came to my father's house, placed his hands on my head and told me I should be a nun in his Order, and moreover that I should be a Superior, all of which came to pass. Some years afterward, when I made up my mind to become a nun and saw no sign of a Passionist convent coming into existence, I used to importune Father Paul to let me become a nun in some other Order. He told me, no; that I was to be a Passionist Nun and nothing else; but he said always when he spoke on the subject, "I shall not see you with the holy habit on." And when I asked him why, he would not explain, but said, "I shall not get to see you."

The time was at hand for the fulfillment of the prophecy and the revelation given him. God put it into the heart of Domenec Constantini, his brother Nicholas, a canon, and his saintly wife, Lucy, to use their property in the endowment of a convent of Passionist Nuns in Corneto, their native city. They wrote to the Saint on the subject, and he at once approved of their project and promised them a great blessing from God if they carried it into effect. They owned several houses in the town, but finding that the ground they occupied would not be sufficient for convent and garden, they bought the tract of land adjoining their own. Then with the approval of the Bishop, the old buildings were taken down, and the foundations of the new edifice laid. As the workmen were dismantling the old building, a statue of our Blessed Lady which had been enclosed in a wall out of sight, accidently fell and was broken, except the upper part, or bust, and this is venerated

on the altar of the convent chapel. Father Paul was very happy over the success of the enterprise and wrote: "We want to have a community of great and holy souls who in their virtues and penances will imitate Jesus Crucified their Spouse and His most afflicted Mother. She will be their abbess and guide." But obstacles were thrown in the way of the enterprise; evil influences were at work to destroy it. Even well-meaning people were its opponents. But this always happens in works for God. Mr. Constantini met with financial losses and the work on the convent was suspended; he was derided for his foolishness; but Father Paul told him to go on bravely for the love of the Sacred Passion, that the tears shed in that home by the nuns who would live in it would be as precious balsam poured into the wounds of Jesus. The bold and trustful spirit of Father Paul filled the noble man with zeal and courage and the work was completed. Now the pious benefactors engaged to give four hundred crowns a year for the maintainence of the convent, and all their property and possessions at their death. The Bishop required fifty crowns a year for each nun. But recent losses by Mr. Constantini just then stood in the way.

Father Paul now went to his great friend, Clement XIV, told him of the design of the good Constantini family, handed him the rules of the new Congregation, and asked his blessing and approval for them. The Pope received the Saint with great kindness and gave his approval and blessing for the undertaking. His Holiness handed the rules and constitutions to a learned prelate for revision. His report was: "The characteristics of this institute, are not only in perfect conformity with purity of faith, holiness of life, and strict religious discipline; but they breathe the spirit of prudence, discretion, and fervor, which encourages us to hope much for the spiritual advantage of those who will have the happiness of professing them." Pope Clement XIV approved the new Congregation and its rules, and furthermore assigned an income of three hundred crowns a year to meet the deficit in revenue. The convent and chapel were in readiness; ten young ladies from different parts of Italy assembled in Corneto to enter the new community. A great Roman Princess had asked to join the band and she was named Superioress by the Sovereign Pontiff himself; but Providence had destined another for this post, and had been preparing her for it, "Mother Mary of Jesus Crucified."

When still young this lady entered the Benedictine convent at Orbitello. She first met Father Paul of the Cross shortly after her profession, when he came to give a retreat to her community. She felt by inspiration that later on she would become a Passionist. From this date she corresponded with the Saint and was directed by him. Her life as a Benedictine was most holy and edifying and she was dear to Our Lord. During a serious illness He appeared to her and cured her on condition that she would pass over to the Passionist convent in

due time to aid that foundation; and Our Lord told her that Father John Baptist would come during Lent to preach the spiritual exercises and commanded her to tell him everything. She did so, but nothing came of it. Father John Baptist was a matter-of-fact man and slow to believe in visions. He simply told her to write to Father Paul. Some time passed and she said nothing to the Saint. Our Lord appeared to her again and asked what about her promise. Then she wrote to the Saint an account of the visions, and he saw God's message in the relation of the visions. He told her to wait and pray. As the new convent was going up and opposition arose and there were delays, our Blessed Lady appeared to her and told her that the promises made by her Divine Son in regard to the new foundation would be verified without fail. This reassuring message she wrote to the Saint and in his reply he said: "I do not know when the finishing touches will be given to the new convent; but most certainly I do know that you will be the first to receive the holy habit of the Passion."

Meanwhile the story of the Passionist Nuns reached Rome and was the topic of the hour. Corneto is in the Province of Rome and not far from Civita Vecchia, the great port then in the Papal States, and the news came quickly. The Saint was greatly beloved and revered by the Romans at this time and his Congregation very popular. The Princess Anna Colona Barbarini, of the Duchy Sfarza-Ceserini, requested to enter the convent of Passionist Nuns. She was left a widow in early years and edified all Rome by her piety and penitential life. Her name would give the new Congregation prestige before the world and the Pope named her Superioress of the convent at Corneto. But her spiritual adviser, who enjoyed special communication with God, according to report, dissuaded her from the step by telling her that she would lose her health and peace of mind by taking it. The noble lady laid aside her resolve, and yielded her place to Mother Mary, who wished for nothing more than the last place in the house of the Lord, and who was the choice of Heaven. The Duchess acquainted the Pope with the turn things had taken. His Holiness was not a little surprised, but let the case take its course. Mother Mary now had permission to pass from the convent of her youth and early training over to the Passionists at Corneto, and bade farewell to the daughters of St. Benedict. She had fully learned the spirit of the new institute not only from the heavenly light given her in prayer, but from the instructions given her by the Holy Founder, and they breathed the spirit of the Order. She joined the young postulants at Corneto and to her joy she found that they too had been the spiritual daughters of Father Paul of the Cross and that he had formed the spirit of these youthful maidens. They had been chosen by him for the new institute, as instanced in the case of Mother Angela Teresa. Clement XIV fixed May 3rd for the opening of the new convent and blessing of the chapel.

It was a great day for Corneto, and the city celebrated the event with joyful acclaim. All felt that these youthful and lovely daughters of the Passion would forever bring down the blessing of God and His tender mercies on their city. The postulants went from the house of Constantini to the Cathedral and there in the presence of the clergy and a great concourse of people received the habit of the Passion from the Bishop, Monsignor Banditi, afterward the illustrious Cardinal. They returned in procession to the convent, Mother Mary of Jesus Crucified carrying the cross. There was universal joy on the occasion, and the Bishop wrote an account of the celebration to the Holy Father and to Father Paul of the Cross. The Saint was unable to be present, as he was seriously ill and could not leave his bed. But he saw and knew all that transpired that day and he sent two Fathers to represent him.

The extraordinary fervor of the young novices and the wisdom and holiness of Mother Mary were the delight and wonder of the Bishop and their Directors. All made their vows in due time, vows of the Passionists. The Bishop officiated at the ceremony. All the clergy and a great multitude of people were present. Next day the first Chapter was held and Mother Mary Crucified was elected Superioress. From that day, May 20, 1772, the Congregation of Passionist Nuns was canonically established. The perfume of angelic virtues of these daughters of the Passion was wafted abroad and many young ladies came to offer their first love and holiest affection to Jesus Crucified and take their places with the holy and noble women who in every age since the days of the Apostles have witnessed to His Divinity by their consecration to Him.

For a hundred years the Congregation flourished in Corneto and sent saints to heaven; but there was only *one* convent of the contemplative Nuns of the Passion till 1872. Then a second foundation was made at Mamers, in France, by Mother Mary Teresa Margaret. As a young girl, seven years before, she came from France with her mother to enjoy the lovely climate of Italy. She visited Corneto and came under the holy influence of the daughters of the Passion, and the silent whisper came from Our Lord to be His own forever. She left her mother, whom she loved tenderly, and became a Passionist. Seven years after her profession, she was left a rich inheritance at the death of a relative and this she used to purchase an ancient monastery at Mamers, and to this she came later as foundress and superioress with a little band from Corneto. Her great virtue and singular prudence fitted her for the office and she came to be known as the "good Mother." The convent at Mamers was often threatened by the enemies of Christianity; but the "angels" who dwelt there prevented it by their prayers. And when the defenders of France streamed backward from the fierce battle-front, mutilated and helpless and blood-stained, the cloister was

opened to them and became a hospital. The need was crying and appalling, and the nuns became nurses, and now, they ministered to Christ in His suffering members. These holy women at once became eminently practical; the contemplative became active Passionists and with a tenderness and sympathy for suffering unknown before, they rescued many from death and prepared many more for heaven. The danger of persecution in France led the "good Mother" to found a convent at Thiet in Belgium to secure a place of refuge if driven from France. But Thiet was close to the line of fire and at the first roar of cannon the nuns were forced to flee and seek safety with their Sisters at Mamers. When able to return, they found their convent in ruins.

The nuns seemed to depend on the initiative of the Fathers for their new foundations. This was brought home to them by the Holy Maid of Lucca, Gemma, the Passionist tertiary. The message was given to her director and by him to the Holy Father, at the command of Our Lord Himself. The wanton wickedness of the nations and their apostasy from God had provoked the divine justice, and the terrible desolation of the World War was the punishment at hand. Our Lord asked for the prayers and sacrifices of heroic souls to avert the terrible chastisement. The Passionist Nuns were among the most powerful advocates for mercy, but they were few. "They are too few," Our Lord said to Gemma; "they cannot suffice for everything." "I assure you," He continued, "that a new foundation of Passionist Nuns will be very pleasing to My Heart. I will present them to My Father to satisfy the divine justice. Tell him these are My words, My last warning, to all, the last manifestation of My will." The foundation here referred to was that of Lucca, which was made at the time and in the manner predicted by the Holy Maid, five years after her death, in 1908. The words of Our Lord to Gemma were reëchoed across the ocean, and two years later, in 1910, the Fathers took steps to found a convent of Passionist Nuns in America. This foundation was often thought of by the Fathers and spoken of from early days, and many a fervent prayer has been offered to God for it. But more than fifty years rolled by before its realization. In the Provincial Chapter held in 1908, the question was considered and the Fathers agreed to take the steps necessary for the foundation. They thought that the most suitable place for it would be Pittsburgh, where the first house of the Passionists in America was made. The Consultor-General, Father Joseph Amrhein, who presided at the Chapter, was requested to make application for the Sisters at Corneto. Then the Provincial, Father Stanislaus Grennan, called on the Bishop, the Right Reverend J. F. Regis Canevin, D.D., to request his permission for the foundation. The Bishop received Father Provincial most kindly and when he had heard the request, he declared that a foundation of contemplative nuns was very dear to his heart and had long been in his thoughts, that he regarded it

as the one need of his large and prosperous diocese. He then requested Father Provincial to draw up the petition in form and send it to him to lay before his council. Father Provincial sent the petition to the Bishop and promptly the following answer was sent by the saintly Bishop:

> *"Very Reverend and dear Father Provincial,*
>
> "It gives me great pleasure to inform you in reply to your letter of April 20, 1909, that the petition which you present on behalf of the Passionist Nuns for admission into the diocese of Pittsburgh has met with the most hearty approval of the Diocesan Consultors and myself, and we feel that the presence and prayers of these good Sisters will bring abundant blessings on the diocese.
>
> "Sincerely yours,
>
> "Regis Canevin,
>
> *"Bishop of Pittsburgh."*

The canonical approbation for the foundation was now secured from Rome, and a suitable site of three and a half acres was purchased at Carrick, Pennsylvania, a suburb of Pittsburgh. A modest but substantial convent was erected on it for the nuns, who arrived in New York on April 10, 1910, from Corneto, Italy. This little band consisted of four choir Sisters and one lay Sister. Mother Hyacinth was appointed first Superioress.

From the first, God blessed this foundation in many ways. The Bishop was a true friend and father and was unfailing in his kindness and care of the little community. The Catholic laity took inspiration from the Bishop and contributed funds for the purchase of land and the building of the convent. Many young ladies from different parts of the country have applied for admission into the community and it is prospering. The chief service of the nuns to the neighbor consists in the efficacy of their prayers and the sweet sacrifices of their lives to Our Lord for mercy and blessing. And these are offered day and night; they are great auxiliaries of the Fathers in the mission field, as they pray for the missions without ceasing. Then in their convent they conduct retreats for ladies. At intervals these retreats are arranged and bands of retreatants are received into the convent. A priest is invited to preach a course appropriate for them during the days of seclusion and prayer. In this work the nuns have had marvelous success and they found it necessary to build a separate retreat house on the grounds to accommodate the ladies who apply to make the retreat. The time not spent in prayer and the work of retreats by the nuns is devoted to work for the altar and tabernacle. They make vestments and do the fanciest needlework for the altar. "Our Lord is worthy of the best," they say, and they give Him the best—the purity and innocence of their hearts and the most loving

service. They live with Our Lady at the foot of the Cross and they take inspiration from her. Surely, they will bring a blessing on fair Columbia and save her from the influences at work for destruction.

St. Paul of the Cross placed his daughters under the jurisdiction of their Bishops. He exercised none himself. He never visited them during the four years he lived after the opening of the convent at Corneto. But he provided that with the approval of the Bishop, Father General appoint one of the Fathers as extraordinary confessor three or four times a year to provide against the danger of losing the spirit of the institute.

# CHAPTER LIV

## FURTHER HISTORY OF THE PASSIONIST NUNS

Passionist Nuns in America—The Active Order—Invited to Providence, Rhode Island by Right Reverend William A. Hickey, D.D.

"THE Sisters of the Most Holy Cross and Passion" were founded in Manchester, England, in 1851, by Father Gaudentius Rossi, C.P., one or the earliest companions of "the venerable Father Dominic of the Mother of God." The deplorable state of the working girls in that city and other manufacturing centers appealed to the saintly missionary, and the primary object of the Congregation was to provide homes for them in which they would be safe from danger. But its usefulness was not to be limited to this only. They were to teach in the "Primary" and "Secondary" schools; they were to visit the sick, the poor and negligent in their homes; they were to help the clergy in the care of Sodalities and Confraternities for young girls and children. The Congregation was to be self-supporting, and each member of it was to be employed in the department for which she was most fitted. These were the purposes in the mind of Father Gaudentius. Monsignor Turner, the first Bishop of Salford, and Provost Croskill, the Vicar-General, approved of the plan and promised to aid the good Father in carrying it out. The first lady to present herself for the work was Miss Prout, a convert. She was driven from her home and disowned by her family on becoming a Catholic. She was gifted with fine intelligence and an excellent education and felt called to the higher life in the Church. She made her novitiate in the Order of the Holy Childhood at North Hampton; but was obliged to leave before her profession in consequence of ill health. The spirit of charity filled her heart and she had pity on the young girls employed in the manufacturing districts of England. She saw the crying need of withdrawing them from common boarding houses to homes where they could be received on very moderate terms. She responded nobly to the appeal of Father Gaudentius and was destined by Providence to lead in this great work. In a short time other young ladies presented themselves for admission into the new community. They went to Holy Communion three times a week and assembled from time to time to be instructed in the Religious Life by Provost Croskill. This was done under the direction of Father Gaudentius, who could visit them but rarely on account of his missionary duties. He gave his counsels in

writing and the Provost carried them out faithfully. The Provost provided a house for them in Stock Street near Saint Chad's, where they could dwell together, and the postulants entered it on March 25, 1851. They now requested Father Gaudentius to give them a rule of life. But he deemed it prudent for a time just to remain as they were with a simple "order of the day." They arose early, attended to their devotions, daily Mass, and domestic duties. They were then to teach in the schools, visit the sick, instruct the ignorant and recall the negligent to the path of duty as occasion for these works of mercy occurred. They were seven in number and were now to receive the religious costume, one of simple design, improvised, and for the time they were to be called "Sisters of the Holy Family." The ceremony was to be preceded by a retreat given by the Founder. On November 21, 1852, the religious costume was given the novices by Father Gaudentius, assisted by Provost Croskill. Miss Prout was given the name of Sister Mary Joseph and was appointed first Superioress. She was destined to become the Foundress and Superior General of the Congregation. Very soon she had the consolation of seeing her parents received into the Church. Her prayers obtained for them the grace of faith, and her grandfather was one of the venerable Father Dominic's converts.

In May, 1854, Bishop Turner gave the Sisters a house and garden beautifully located at Levensholme, a suburb of Manchester. They now took charge of an elementary school for poor children in the neighborhood, and one also at St. Joseph's, Manchester. In their new home they were able to receive some children of the middle class as boarders. On November 12th, the Founder commenced a retreat, preparatory to the profession of the novices and the reception of two more postulants. On November 21, 1866, Father Gaudentius said Mass for the Sisters at Levensholme and gave the Sisters Holy Communion. It was his last visit before leaving for America. They were to see him no more. He requested Father Ignatius Spencer to act as their guide and spiritual director. Father Ignatius was very devoted to the little community and did much for its encouragement; but he declared that he and Father Gaudentius depended on Mother Mary Joseph for its progress. Applications came for new "missions"; several were accepted; St. Anne's at Sutton in 1855, and it became a great center for work in the diocese of Liverpool. Father Gaudentius had outlined the first rule, and directed the Sisters in the ways of holiness. He foresaw the trials that awaited them and told them that their holy lives and work for God would be their best defense in the day of trial.

Like all institutions destined for great work in saving souls, the little Congregation in its early days suffered much from poverty, privation and persecution. The Cross was its portion and it simply struggled for existence. A few of the Sisters found the life hard and they returned to their homes. They said the community could not hold out

against difficulty, the rule could not be kept, and so on. They created a sentiment against it; charges were formulated; they were believed by some well-meaning people, and it was said the little Congregation should be disbanded. But God, who permitted the trial to prove the Foundress and her faithful companions, did not leave them without friends. To the Passionist Fathers the Congregation owes its survival. Again they enlisted the aid of Bishop Turner and Provost Croskill. Investigation followed and its spirit and work approved. Its work for God, and the holy lives of its members, were its best defense on the day of trial. Father Bernard, a great and holy Passionist, at the written request of Provost Croskill, appeared on behalf of the Sisters at the investigation made by a committee of three canons. To the great joy of the Bishop, its vindication was a triumph. Its opponents became its friends; the Congregation was safe. Mother Mary Joseph wrote to Father Salvian: "Our little bark was tossing amid the waves and every one threatened its destruction, when our Dear Lord sent us a pilot in good Father Bernard, who steered us between the rocks and landed us safe in triumph. We can never be sufficiently thankful to Almighty God and Father Bernard for this blessing." The opposition really became a blessing in the end. Instead of injuring the little Congregation, it was the means of revealing its goodness and gave it greater stability. It still struggled on amid difficulties; but it was wonderfully supported by the loving providence of God. Splendid subjects were sent it who advanced its efficiency, and its missions flourished.

In 1860, the novitiate was transferred to St. Anne's, Sutton, and this became the Mother House. This foundation began very humbly, but in 1858, Mr. Smith, a kind and generous benefactor, gave up his large and commodious house and grounds to the Sisters and it received the name of "Holy Cross Convent." Here the novices were trained for their work and were under the direction of the Passionist Fathers, whose home was not far distant. Sister Mary De Sales Durie entered the novitiate about this time. She had been splendidly trained for her work in the schools. She had received a diploma, or "certificate" as mistress, and was regarded by the Government Inspectors as "one of the cleverest teachers in England." The Congregation had ladies with the best education before; but here was one equipped for the work of teaching, with all the technique of pedagogy and ripe experience in the work at the best schools in England. Mr. Stokes, Inspector of Normal Schools, had the highest regard for her ability and work, and he used to come to St. Anne's to inspect the normal work of Sister M. De Sales and review the papers of the young Sisters under her training for Government Certificates. This was her special work. The Sisters now presented themselves at the Liverpool Training College for examination and received their diplomas, "certificates,"

and became "certified teachers" as they are called over there. Sister M. De Sales laid the foundation for the work of the Sisters in the schools and none have a higher record. The Bishops, clergy and Government Inspectors have repeatedly given this testimony of them and they are in great demand. The Right Reverend Monsignor Henry Grosch, Dean, Rector of St. John's, Islington, made this statement to the writer. He received the same testimony from the Benedictine Fathers of Douai Abbey, Wollhampton, to whom he gave a retreat in 1913. The Fathers in charge of parishes return to the Abbey in vacation for the Annual Retreat, when the professors of the college can substitute for them. They rank with the most cultured priests in England, and the Passionist Sisters are in charge of their schools. They were surely competent to give the testimony just cited.

The first General Chapter of the Congregation was held at Levensholme on October 23, 1863. Mother M. Joseph was ill at St. Anne's and there was no hope of recovery. But Bishop Turner expressed his desire that the Chapter should take place. It was held here and not at Sutton, which is in the diocese of Liverpool and outside the Bishop's jurisdiction. All the professed Sisters had a vote in this Chapter. The Bishop presided and Father Ignatius acted as Secretary. Mother M. Joseph was the unanimous choice of the Chapter and was the first Mother General. She lingered until January and died a very holy death assisted by Father Ignatius. Her first assistant, Mother M. Joseph Winefred Lynch, succeeded her in office. At the General Chapter recently held, the primary work of the Congregation came up for consideration. The Sisters never lost sight of it; it was an object of their fervent prayers and ardent desires; they had been preparing the way for it and waited for an opening to make a beginning. This came in 1864 at the suggestion of Bishop Turner, who was in accord with the longing of the Sisters; and now they transferred the community at Levensholme to St. Mary's Parish, Bolton, a large manufacturing town that afforded ample opportunity for the special work of the institute, and here the first home or "hostel" was opened and had marvelous success.

The Sisters had taught the children of the poor in the schools; and while giving them elementary education, they led them to hate vice and love virtue; they had won their hearts and formed their characters. Many of them were now employed in the mills, and several of them were among the first applicants at the home. These were great aids to the Sisters in establishing discipline and creating the atmosphere of the home. The girls were taught self-respect and self-reliance; the Sisters always saved the self-respect of the girls; they were not grand ladies just condescending to those young people. There was friendship between them; the equality that exists between Christian mothers and dutiful daughters; the Sisters won the affection of the girls, while in-

spiring respect. The girls were made to feel independent, that their dwelling was a *home.* Girls with good salaries were not *required* to do domestic duties; but were *taught them.* Girls with slender salaries were not required to pay so much, but they made up for this in domestic work in the Home. Payments were nicely graded and were so reasonable as to make the Home popular in this as on other accounts. The girls were required to be very neat and tidy and their little incomes were so nicely financed as to leave something for a rainy day, or to help their dear ones at home in need, after paying their way. The Sisters became experts in this matter. When the girls were out of employment, the Home was theirs; and even then they were independent, as they paid their way in service at the Home. The Home was theirs and the Sisters vouched for them and they were popular with their employers. The Sisters have a vocation and grace for this work; they have given it their best thought and care; they have specialized in this work and there are none better for it in the Church.

These homes are like the Catholic clubs established in our large cities in America for girls. In several cities in England "hostels" are established where girls enjoy the privileges of happy homes and where the Sisters with exquisite grace and tact exercise toward them the duties of Christian mothers. The result has been great moral as well as physical improvement. All this the writer learned from personal investigation and observation. Besides this, "hostels" have been established for young girls acting as secretaries, stenographers, and clerks, who were accustomed to refinement and comfort in their own homes. And not long ago a handsome villa was secured in Manchester for a "hostel" where young ladies who have won distinction in "Secondary Schools" reside under the care of the Sisters while reading for degrees, honorary or secondary, at the University. The Sisters have opened High Schools for the training of teachers, and their pupils have distinguished themselves at the Universities and other institutions for higher education. They have undertaken other works as there was need; as, Orphan Asylums and Sanitoriums for children. But the Superioress General gives a very modest account of her daughters and declares that their "primary work is to care for homeless girls in centers of trade and manufacture, and that as long as they attend to this faithfully, God blesses all they undertake." This special work and devotion to the Passion of Our Lord are the secret of their success.

One of the most striking characteristics of the Congregation of the Most Holy Cross and Passion is great charity and sympathy for the sorrows of others. "The first Passionist," one of its members said, "was our Blessed Lady; she stood by the Cross of Jesus and wept over His sufferings. It is not to be wondered at, then, that the Daughters of the Passion, with Jesus Crucified in their hearts, should have pity and tender sympathy for those in suffering, and that they impart to

others the love and sympathy flowing from the same Divine Source." The history of this little Congregation is a counterpart of that of St. Paul of the Cross, and like it, the Sisters were not known as Passionists till their work had developed, and devotion to the Passion became one of its characteristic features; and they had in consequence been given the rule of St. Paul of the Cross and his habit and the "badge" or "sign." Up to this date they were known as the sisters of the Holy Family. Their rule is the best adaptation of that of St. Paul of the Cross that could be written for them. They have his spirit and the traditions and customs of his Congregation. They do not make a vow to promote a grateful memory of the Passion of Our Lord, but it is *enjoined* by *rule*, and their love for Our Lord impels them to do as much as the *vow* would impose, and even more. Their work in this field is a wonder and a joy to the Fathers of St. Joseph's Province. Father Arthur Devine declared that "there is nothing more beautiful in the records of the Passionists than the success of the Sisters in promoting devotion to the Passion of Our Lord."

After the Congregation had been canonically established by the Bishop of Salford in his diocese, it was approved by the Holy See for ten years. In 1876, it was approved permanently by Papal Brief, on the occasion of its Silver Jubilee. The Right Reverend Herbert Vaughan, then Bishop of Salford, officiated and addressed the Sisters and audience present at the function in the church of Sts. Peter and Paul, Bolton. He referred to the need that called the Congregation into existence, defined its spirit and outlined its work. The Church felt there was a special need, and a special provision had to be made for it; and Father Gaudentius and a few good ladies were chosen by Providence to meet the need and to make provision for it by the new Congregation. These ladies had passed away; only one remained for the Silver Jubilee and heard the approval of the Holy See given it. After twenty-five years of work and trial, the church has given her approval of the Congregation of the Most Holy Cross and Passion and its rules. The Church has said "these rules are mine." They cannot be annulled except by the hand of Peter. The Church has put its seal on them. Addressing the Sisters the Bishop said: "You are now daughters of St. Paul of the Cross; you have received his spirit; keep before you his example; you are under the special care of his sons, who will come from time to time to instruct you in his spirit by retreats and conferences. If you imbibe his spirit and copy his example, your Congregation will prosper in the generations to come. Remember the Passion of Our Lord and make it the study of your lives. Your own sanctification and that of your charges will be attained by the study of Our Lord's Life and Passion." The final and solemn approval of the Holy See was given the Congregation and its rules in 1887, by Leo XIII.

As early as 1874, the Sisters petitioned the General of the Passionists to be affiliated to his Congregation, and while in England, Father General inquired about the Sisters, and the answers of Archbishop Manning and Bishop Turner were most satisfactory. Their holy lives, the due observance of discipline and the great service rendered the Church by their efficient teaching, and the desire of the Bishops to see the Congregation approved by the Holy See, were set forth. Father General and his Council now reviewed the history, work, and spirit of the new Congregation, and the petition of the Sisters was granted. Father Bernard, then Provincial, was in Rome to represent the Sisters on this momentous occasion, and rendered a second great service to the Congregation. In his answer to Mother M. Margaret, Father General said that the distinct place given to meditation on the Passion of Our Lord, and the special solicitude enjoined by rule to promote in others a grateful memory of it, filled him with unspeakable consolation, and a sweet violence urged him to love with special affection a Congregation whose spirit was so closely akin to that of St. Paul of the Cross. For this reason and the holy lives of its members and its beautiful work in the Church, "the Congregation of the Most Holy Cross and Passion of Our Lord," already held the first place in his heart after that due to the sons and daughters of St. Paul of the Cross, and he gave boundless thanks to our Divine Saviour for having poured such abundant blessings on an institute which sprang up as a second branch of the daughters of the Passion: the first branch consisting of the contemplative daughters of the Passion, or Passionist Nuns, founded by St. Paul of the Cross himself; the second branch consisting of the active daughters of the Passion, or Passionist Nuns, founded by one of his sons in England. Therefore, he granted their petition, and blessed and sent them the badge of the Passionists; and he asked Our Lord to impress deeply on the new daughters of the Passion the sweet mysteries it represents. Father General requested the prayers of all the Sisters for the Congregation and its work for souls; and he entrusted the letter and "sign" to Father Bernard. Father Alphonsus was designated to give the habit and badge, or sign, to the Sisters. The veil worn by the Sisters is like that of the contemplative Order; but the rest of the head-dress is different, but quite becoming. If Father Gaudentius deserves the name of Founder, Father Alphonsus deserves that of "second Founder." He was untiring in his efforts to secure for them the habit and rule of St. Paul of the Cross, and the solemn and final approval of the Holy See. And now the new Congregation of the Passion took its rank with the regular Orders of the Church. From the date of its solemn and final approval by Leo XIII, it has grown in numbers and popularity with the faithful, and what is better, in the holiness of its members with the larger blessing of the Church and the patronage of St. Paul of the Cross.

And these Sisters are at last coming to the United States. Some years ago, Cardinal Gibbons invited them to Baltimore; subsequently, Bishop Hennessy invited them to Kansas; later on, Bishop Donahue of Wheeling asked for them; but Providence intervened each time. They were destined for its *own*, the diocese of Providence. The Right Reverend William A. Hickey, D.D., has invited them to his diocese and they will begin their work in Providence, Rhode Island, and be under his jurisdiction. The Bishop's invitation was most pressing and kindly. The Sisters have accepted it and feel that "they are coming to a father and friend and that their work in America will prosper under the guidance of Bishop Hickey."

# CHAPTER LV

## PASSIONISTS IN SOUTH AMERICA

Passionists in South America—Their Mission—Opposition and Success—The Argentine Province.

THE Most Reverend Frederick Aneiros, Archbishop of Buenos Aires, was a man of great zeal and deeply concerned in all that affected the interests of his flock. The Irish settlers and their descendants were very dear to him. He admired and loved them. He inherited the love of Catholic Spain for the faithful people of Ireland, and his tender solicitude for the exiles of Erin in his diocese prompted him in 1877 to write to the Archbishop of Dublin to ask for a community of priests to look after their welfare. In 1879, he called a meeting of prominent Irish Catholics to consider the religious and educational needs of their people. At this meeting an organization was formed to make provision for these needs, and one of its first resolutions was to act in conjunction with His Grace, the Archbishop, to secure a community of priests from Ireland to look after the interests of their people in the city and Province of Buenos Aires.

After this meeting, the Archbishop wrote to Cardinal Nina, Papal Secretary of State, a strong appeal to aid him in securing a Community of priests from Ireland for missions, and another community to take charge of the schools. His "great and special predilection for the Irish people resident in the diocese," he said, induced him to write the letter. There was an Irish population then in the Province of 28,000, scattered over 7,400 leagues. They led a pastoral life, and families lived at considerable distance from one another and it was difficult to attend to their spiritual wants. "The Irish people are deserving of all possible care," His Grace went on, and told the Cardinal that "by favoring this project he would leave to posterity a monument of his zeal in the purity of the life of this people." "A Community was necessary; no matter how zealously the secular clergy may labor individually, no matter what sacrifices they may make, they cannot attend to all, nor do all they might desire to do." "A Community was necessary." While indeed the Irish people were the most conservative portion of the population and had grown very wealthy by their industry, the Archbishop saw the dangers to which they were exposed in new surroundings, customs, and ideas, and especially so in the case of the young people.

At this juncture, Father Martin Byrne, a Passionist from Dublin, arrived in Buenos Aires on a collecting mission among relatives and friends. Three days after his arrival, while celebrating Mass on the feast of St. Paul of the Cross, April 28th, it was deeply impressed on his mind that God's design in sending him to the country was to introduce the Passionists into South America. He at once applied to the Provincial, Father Alphonsus O'Neill, to favor the undertaking, and then to the Most Reverend Father General, Bernard Mary Silvestrelli, for his approval.

Meanwhile Father Martin was well received by the Argentine Irish, and gave several successful missions to them. He lectured on conditions in the old land and induced the people to unite and aid the Land League just inaugurated. The people responded and felt kindly toward Father Martin. The president of the committee formed by the Archbishop, took up the question of establishing the Congregation of the Passion in Buenos Aires, and Father Martin was offered the Convent of the "Irish Nuns." These ladies and the trustees were in dispute, and Father Martin took up the defense of the Nuns and turned severely on the men responsible for depriving the people of their noble services. This gained for him the opposition of the trustees and a few of the committee. But the people were with him and responded to his mission generously.

The question of establishing the Order in Buenos Aires was discussed. The people were quite enthusiastic over it, and it was suggested that the offerings to Father Martin's "mission" be made with a view to securing the Fathers for the work outlined by the Archbishop in his plea for the Irish population in his diocese. Father Martin agreed to this and the Archbishop promised to give his approval to the introduction of the Passionists into Buenos Aires. Father Alphonsus O'Neill offered to aid the project; and Father General approved the foundation and promised Father Martin to send the Fathers needed to help him. On hearing this, the Most Reverend Archbishop gave his formal approbation and all seemed nicely adjusted. But somehow a report reached Father General that the Fathers would be required to undertake work incompatible with the rule of St. Paul of the Cross, and that the foundation would have an exclusive national character as if for one foreign colony only in Argentina. This caused delay and the Fathers promised did not arrive. The Most Reverend Archbishop and Father Martin both wrote to Father General to assure him that the report was not correct. The delay annoyed Father Martin and he asked for investigation, or that another priest be sent in his place.

Father General now sent Father Timothy Pacita and Father Clement Finigan from the United States to the great Southern Republic to adjust matters and report to him. They found that the Archbishop had

asked for another Community to take up educational work; the Fathers were simply to direct it in the schools established for the Argentine Irish who would be under their charge. While they were indeed to meet the wishes of the Archbishop and labor to the utmost for the people whose need called them to the "Southern Cross," the Order in Argentina must not be Italian or English or Anglo-American. It must identify itself with the country where it exists. This has been the aim of the Order in its Provinces while holding to the rule of St. Paul of the Cross, the spirit of the Order, and its sacred traditions. The new Province when established would be known as the Argentine Irish Province, as its special work and mission were intended for this people and they were to have their own priests. But to make it exclusively Irish and have only priests from Ireland in it, Father General and his Council would not consent to this. Father Timothy was empowered to act for Father General. He felt that the concessions necessary for the needs of the mission were in no way incompatible with the rule and spirit of the Order; he left Father Martin in charge and Father Clement to assist him, and now returned to Rome to report to Father General.

His report was satisfactory and Father Nilus and Father Fidelis Kent Stone were assigned to the mission. Father Nilus was named Superior. He was a man of very amiable and gentle character and greatly beloved in the North. But there was some misunderstanding still. It was said that Father Martin's agreements were not carried out, and Father Martin returned home. On account of unforseen difficulties and his continued ill health, the Fathers advised Father Nilus to sail for Europe and confer with Father General. On reaching Paris he learned that Father General was absent from Rome making the visitation of all the Retreats in Europe. He then wrote how things stood in Buenos Aires. Father General answered promptly, permitting him to return to the United States, and stating that Father Martin had instructions to remain in his own Province. Father Fidelis was now made Superior and became the Founder in Argentina. The General, Father Bernard Mary Silvestrelli, was a man of great wisdom and beauty of character and known in the order as "another Paul of the Cross." He died in the odor of sanctity, is now working miracles, it is claimed, and certainly had the gift of prophecy in life. We all witness to this fact. Father Alphonsus O'Neill was one of the most illustrious men who ruled the Province of St. Joseph, beloved by all for his wisdom and mildness and gentlemanly traits, and there is a presumption, a priori, that neither Father General nor Father Alphonsus would be lacking in charity and fairness and honor in dealing with the circumstances leading up to the Foundation in Buenos Aires.

The "committee" seemed to have lost interest for the time, on the

assumption that Father Martin's agreements were not carried out; but there were faithful and noble friends who stood by the Fathers. Monsignor Dean Dillon was one of them, and two hundred and fifty Irish girls stood with him to aid the Fathers in their work. The site for the Holy Cross church and Retreat was purchased and the work begun. For the time, this mission was attached to the Province of St. Paul of the Cross in the north, and some of the noblest Irish-Americans were sent to the south. Father Eugene Ryan and Father Constantine Colclough were amongst the earliest arrivals. Then from St. Joseph's Province, came Father Victor Carolan who became "the apostle of Arroyo Luna"; and later on Father John M. Mullen and Father Cyprian Meagher, very distinguished men, from Dublin. A long line of the best men in the north came down to labor in the south and form the new Province, as Father Stephen Kealy, Father Thomas O'Connor, Father Martin Hogan, Father Ambrose Halpin, Father John Macklin, Father Edward Touhy, Father William Cushing, Father Maurice Smith, Father Edmund Hill, Father Louis Hockenbaur, Father John Joseph, Father Isidore Dwyer, Father Julius Boyd, Father Edwin Coyle, and Brothers Athanasius and Evaristus. Father Paul Joseph Nussbaum, Bishop of Corpus Christi, and now of Marquette, Michigan, was one of this band. They were not "Anglo-Americans." They loved the North, but gave their hearts to the South and its lovely people. They knew the old land through its history, its poetry, its splendid faith, and beautiful Catholic traditions and they became intensely devoted to the Argentine Irish, who blend all that is beautiful in the Irish character with that which wins our admiration in the chivalry of Spain. They trained the Argentine Irish in the Order and prepared them to take over their own Province when formed—the Province of the Immaculate Conception.

The official status of the Passionists in Argentina is that of chaplains of the English-speaking population, who are almost wholly Irish. Yet they attend to the spiritual needs of others as well. The Italian population in the Province of Cordoba forms one of their charges. But it is as missionaries that the Fathers are so well and favorably known in the great Southern Republic, in Uruguay, Paraguay, and in the Falkland Islands. Innumerable missions have been given by them in English, Spanish, and Italian, sometimes in all three languages simultaneously, but oftener in English and Spanish on the same mission. But their missions to the Argentine Irish have been their chief work in this line; and they have not been restricted to cities and towns; they have been conducted in the great plains or camps and amid the picturesque hills of that country. They have collected the Indians in the heart of the Pampas and given missions to them. With no railroads and few roads of any kind, hardships were so great and living accommodations so primitive, that the Fathers might well be put in

the category of "Foreign Missionaries" in the ecclesiastical sense. They have given missions, retreats, novenas, lectures, and conferences to Religious Communities and to the laity. It is an ordinary occurrence for one of the Fathers to accompany a Bishop on his missionary tours over a vast diocese. He is engaged in missionary work during the canonical visitation, and often he preaches for the Bishop in Spanish or English. After the fashion of the country, he is present at the grand festas on patronal feasts, and is the panegyrist of the Saint. His influence and zeal are recognized by the Bishops and clergy and he is in demand for these occasions. But this is only one feature of their work enjoined by rule and called for by the customs of the country. Their great work is for the exiles of Erin, though not restricted to them. It is the chief purpose of their mission to Argentina. Besides missions, courses of instruction, constant ministrations in their beautiful church in Buenos Aires and at those in the provinces, they make periodical tours through the vast pastoral regions, remaining a day or two or three according to the needs of the people, preaching, instructing, hearing confessions and giving all an opportunity to approach the sacraments. Few of the Argentine Irish care to make their confessions in Spanish, though they speak the language fluently and the Spanish priests are holy men. During these short missions "devotions" and good reading matter are distributed; and they leave the good people with peace and grace in their hearts and more devoted to the Faith of their Fathers. They have established schools, orphanages, sodalities, libraries, social centers, and Catholic Truth Societies. The work in the schools and orphanages is done by other Communities blessed by the Church for it. Sick calls come from long distances and it may take a day or two or more to reach them and return to the Retreat; and there is always mission work to be done in the camps even on these occasions. Thus have the Fathers labored to promote the religious, moral, and social welfare of their charges.

Another interesting line of work is the instruction and reception of converts. The Fathers have candidates for instruction all the time, and often these are men who fail to amass the wealth they were led to expect in this far-off El Dorado. But in the providence of God they found a far greater treasure, the true Faith, a grace of inestimable value. In spite of the inroads made by rationalism, materialism, and anti-clericalism, the charms of this old Catholic country, amid innumerable monuments of the colonial period, are most attractive. It is redolent of the spirit, traditions, customs and manners of old Castile, and its Catholic atmosphere leads men to the Church. The lectures given during the year at different centers in Buenos Aires are partly intended for inquiring non-Catholics and are well attended. From this it is readily seen that while attending to their special work as chap-

lains for the Argentine Irish, they identify themselves with the country, advance its interests and win the confidence of all classes and greater regard for their own devoted people. Nowhere are the Passionists held in greater veneration by prelates, priests, and people. The testimony of a non-Catholic will be interesting here, that of Mr. F. E. Guernsey: "A non-Catholic looking on," he said, "cannot but admire the Christian zeal of the best of the clergy who lead ascetic lives, are really poor, dependent on the aid of wealthy people of their Faith, and are animated by a sincere desire to minister to the spiritual welfare of the masses. I have known priests who had gone into the most savage parts of the country as full of zeal as the early Franciscans, and others who live among the poorest populations of cities sharing the same humble fare as their flocks. No nobler body of men can anywhere be found than the Passionist Fathers now laboring in one of the suburban cities amongst the most abject poor." He spoke of the Passionists in Argentina. "The secret of their success," a friend wrote, "is the exemplification in their daily lives of the virtues of our Crucified Saviour, and in proof of this the testimony of many distinguished people could be cited. Books could be written on their influence in teaching and preaching of the Passion, by word, deed, bearing and manner, on the platform, in the confessional, at meetings, in familiar conversation, in the devotions which they inculcate and the literature which they distribute." "They preach Christ Crucified."

The foundation stone of the Holy Cross Retreat in Buenos Aires was laid by Monsignor Dean Dillon on December 8, 1884, the feast of the Immaculate Conception. It was the first appearance of the prelate after a long and serious illness, and it was a day of joy for his friends as well as the friends of the Passionist Fathers. He was held in the highest esteem by Church and State. He was the friend and counselor of the Argentine-Irish. He was a priest of holy life and distinguished service in Church and State. He was greatly beloved by all men and a devoted friend of the Passionist Fathers. For a long time he had desired to see a Religious Community established in Buenos Aires, not to interfere with the chaplains in the camp, but to aid them in their work for the welfare of souls and the growth of the Church. Long before Father Martin came to Argentina, he had asked Father Pius Devine to make the foundation now happily begun. "There was no need for him," he said, "to commend the Fathers; their work did that; they were faithful, self-sacrificing priests. They left their homes in the great Republic where every possible liberty of conscience is enjoyed and where they were beloved and encouraged in their labors; and in Ireland, where they enjoyed incomparable privileges; to come here and make new friends and labor and suffer, and if necessary, to die for those whom God had given them for their

charge. It was not for him to recommend the Fathers; though if the labor of a lifetime, if his life itself could insure the success of their glorious work, it would willingly be given." There was a vast audience present, and the prophetic words of the beloved prelate in his picture of the future of the Order on the River Platte and its work and results under the inspiration of St. Paul of the Cross, filled the hearts of all with joy and hope and inspired the Fathers with renewed courage. "For two years," the Dean said, "they had preached and labored and fought in the face of discouragements and disappointments of every kind, to make this foundation and extend to the beautiful Argentine Republic the benefit secured for the faithful by St. Paul of the Cross, and now there was success in sight. The one thing necessary was union of heart and purpose, to coöperate with God in establishing His reign on earth, and to imitate St. Paul of the Cross who made it his mission to follow the Divine Master through tribulation and poverty to glory everlasting." It was the feast of the Immaculate Conception and Monsignor Dillon invoked "Our Blessed Lady's all-prevailing intercession to confirm the constancy of the people and obtain for their labor of love the fullest measure of success and heavenly benediction," and the Immaculate Queen heard that prayer.

In 1886, the new Retreat was dedicated by the Most Reverend Archbishop Aneiros, and again Monsignor Dillon was present on this festive occasion. After the ceremony the people inspected the building and were charmed with it. "It was admirably designed and solidly constructed. Its finish was in good taste, but quite in keeping with religious simplicity and plainness. The American Minister and a number of other non-Catholic gentlemen were present and they expressed surprise at the beautiful work accomplished by the Fathers, and they offered their congratulations to them and their generous friends. There was a great demonstration for Monsignor Dean Dillon. All were delighted to have him again in their midst, and Father Fidelis in his graceful way proposed his health at the luncheon served. The new church went up beside the Retreat. It is the handsomest Gothic structure in South America. The people are proud of it and its beautiful services are always crowded.

At Sarmiento, in the Province of Buenos Aires, the Fathers established St. Paul's Retreat. At Jesus-Maria, in the Province of Cordova, is the Retreat of Our Lady of the Rosary. Then there is a smaller home at Salto, in the Province of Buenos Aires, called "The Hospice of St. Patrick." The houses in Chile and Brazil were founded from Argentina. In each of these countries, there are now three houses. The Province of the Immaculate Conception, in Argentina, has grown and prospered with God's blessing. Most of its members are Argentine-Irish. Many of them gained distinction in the various depart-

ments of the University, they are well equipped for their work in the holy ministry, and their missions are very successful.

At the Retreat of the Holy Cross in Buenos Aires, on St. Patrick's Day, 1914, in the presence of Archbishop Spinosa and two hundred Argentine-Irish gentlemen, clerical and lay, Father Fidelis announced that a new Province of the Order had been formed by the Passionist Fathers, the Argentine Province, and that from then on the community would be under no foreign control, except so far as the rules gave Father General jurisdiction, as required by the Church. The new Province of the Immaculate Conception would now have Home Rule and work out its own destinies according to the rule of St. Paul of the Cross.

To-day its Provincial, Father Constantine Birmingham, and other Superiors, are Argentine-Irish. The Founder's courage, perseverance and tact, with God's blessing, overcame every obstacle in the way of establishing the Order in Argentina on a sure basis where the rule of St. Paul of the Cross is kept, and his work in the Church goes on to the great advantage of the faithful.

# CHAPTER LVI

## ST. GABRIEL

St. Gabriel—Mary's Own Saint—Beloved in America.

IN THE early days of Christianity, martyrdom was the test and seal of sanctity, so that martyr and saint were largely synonymous. But before the name of the saint could be inscribed on the "diptychs," the test of sanctity or martyrdom had to be accepted by the Church. Certainty in a matter of such moment was required, the fact had to be verified; and here was the earliest process of canonization. The Bishop or Metropolitan, or Patriarch, or the Pope, as the case might be, pronounced the decree. Gradually, as the organization of the Church became *articulate,* this decree postulating the *two notes* of certainty and authority emanated from Rome, the See of Peter, and the approval of the Pope is necessary for the public cultus of the saint.

Where the seal of martyrdom did not exist, a process of extraordinary stringency was required. It extended over many years and was comprehensive and searching in the extreme. A scrutiny was made of the virtues and doctrine, writings and devotions; every conceivable objection had to be met and answered; and as a further precaution "a gratuitous one," the existence of miracles though not a necessary note of sanctity, had to be proved before the Church would give any of her children the title of "Saint." So searching is this whole process that Leo XIII said: "In these days the greatest miracle of all is to get one's miracle proved and one's cause through Rome."

The crux of the process is passed with beatification. This leaves no doubt as to the sanctity of the "Blessed." But with the canonization it is *defined* by the *infallible authority* of the Church and the name of the "Blessed" is inscribed in the catalogue of the Saints.

At the canonization of Blessed Gabriel, the Holy Father said: "We *decree* and *define* that Blessed Gabriel of the Sorrowful Virgin, is a *Saint,* and we inscribe his name in the catalogue of saints, and order that his memory be devoutly and piously celebrated yearly on his feast." Prior to the grand function in St. Peter's, four hundred Bishops in Rome gathered from the ends of the earth and gave their *placet* for the Canonization; and long before this, the Princes of the Church had petitioned for it. Amongst the latter were Cardinals Gib-

bons, Vaughan, Logue, Tacherau of Canada, Richard of Paris, Grusca of Vienna, Krements of Cologne, Goosens of Belgium, Moneschillo y Viso of Spain, and Neto of Portugal. Cardinal Schoenborn, Prince Archbishop of Prague, in his "postulatory letter" to Leo XIII gave the reason for this universal request: "Amongst the many who in our time have adorned the monastic life by their virtues, I hold that one of the first was Gabriel Possenti of the Congregation of St. Paul of the Cross. The innocence of his life, his patience and humility, his rare sanctity and precious death, the confidence with which the faithful are moved to invoke his help, his miracles, and the universal admiration in which he is held, all these excite an ardent desire in me to see him soon beatified and canonized."

The great Cardinals of the Curia were just as instant in their urgency to have Gabriel canonized. What appealed to them beyond everything else was his devotion to our Blessed Lady—it was so simple, so childlike, so tender in its expression; and for the *Mater Dolorosa,* his delicate sympathy was an abiding grief measured by his love. These words of the little Saint seemed to haunt them, "*Il mio paradiso sono i dolori della cara madre mia.*" In his postulatory letter, Cardinal Parrochi said: "Mary was the very soul of Gabriel's life, the source and model of the sanctity to which he attained; so that it may be truly said that in his devotion to the great Mother of God he has scarcely been equaled by any of the saints—even the greatest."

Cardinal Gibbons was one of the three Bishops who first petitioned the Holy See for Gabriel's canonization. In his letter to the Sovereign Pontiff he emphasizes the honor that would accrue to the Church and the salutary profit to Christian people from the canonization of this servant of God. But what impressed His Eminence more than anything else, was the human appeal of the life of this Saint to the youth of our day. This was his strongest plea. The Pope acted promptly. He dispensed with the *proof* required of Gabriel's *reputation* for sanctity, saying: "It is as clear as the sun that his renown is at this moment spread abroad everywhere and is increasing every day." Again, no cause may be introduced for beatification till fifty years after death; and ten years must elapse from the end of the first episcopal process to the introduction of the cause before the Congregation of Rites. But Leo XIII dispensed with both these laws also, on account of the extraordinary merits of the case. As devotion to the servant of God increased, miracles multiplied at Isola and the simple people of the mountains in the Abruzzi *angrily* demanded why their holy religious was not canonized. It was the *vox populi* and now we have St. Gabriel, "a Saint of our day," and an every-day Saint, Mary's own Saint, the model and patron of youth.

St. Gabriel was born in Assisi on March 1, 1838, and received the

name of Francis in Baptism. He was the eleventh child of Sante Possenti of Terni, a distinguished lawyer, and Agnes Frisciotti of a noble family of Civitanova. Signor Possenti was Civil Governor of Assisi at the time of the Saint's birth. This same position he filled in other cities of the Papal States till 1842, when he was sent to Spoleto as Grand Assessor by Gregory XVI. He was a gentleman of the highest culture and integrity, devoted to God and country, the interests of the Church and his cherished family. In the first year of his residence in Spoleto, his wife died and the whole care of the family was now added to his other duties. He entrusted his household to an excellent lady of good sense and kindly disposition although austere at times in exacting duty from her young charges, while he engaged a young ecclesiastic as tutor for his sons. At his mother's death, Francis was scarcely four years old, and his father and the governess took her place in imparting the first lessons in duty and piety at the dawn of reason. But very soon his sister Mary Louise was able to take her mother's place in the home. Her influence was felt by all, but by none more than by Francis. A lovely friendship grew up between Francis and Mary Louise. She "won his heart to form his character." She restrained his impetuous nature, while she cultivated what was noblest in him. Her task was not an easy one, for Francis was not born a Saint. His sister Teresa says that "while he was of a playful disposition, he was both the terror and favorite of the home" —the *enfant terrible,* it would seem.

When old enough he was sent to the college of De La Salle Brothers for his elementary education, and then he followed his elder brothers to the Jesuit College, where he graduated at eighteen.

He had been well taught and trained by the ablest masters and he ever stood at the head of his classes. His earliest biographer, a classmate and companion, who knew him intimately, the grave and learned Canon Paulo Bonaccia, describes the Saint at this period as winsome and handsome and graceful, gay and witty and humorous, though ever kindly; more given to play than to prayer, to vanity than to piety, to fashion than to virtue. "He was one day good and another day bad," quick-tempered, and passionate, but as quickly penitent for his fault. He was fond of dress and loved the ballroom and theater, and had a perfect mania for dancing—"a dandy and swell" his companions pleasantly called him. The romance and novel and stage had an attraction for him. But while he indulged these softer tastes, he was fond of athletic sports and could hold his own in every game. He was "keen on hunting" and once, while on the chase, his gun went off by accident and he nearly shot his head off.

But there was another side to the picture. He was ever truthful and the very soul of honor; he was utterly unselfish, and his fine, open, manly nature, made him the most popular lad in the school with

pupils and masters, though "the dandy and swell." He was ever tactful, gentle, smiling and attentive to those about him; and his sharp sallies of temper when aroused were so quickly atoned for, that they enhanced his finer traits.

He was always welcome in the most fashionable set and his distinguished manner and fine presence never repelled, for his frank and noble disposition won affection and esteem and left not even the suggestion of hauteur. While worldly, and vain of his success in society, he never neglected prayer; he was always present at the rosary with the family in the evening; he was punctual in receiving the sacraments, and this in no perfunctory way. "How often," says Canon Bonaccia, "do I remember seeing him after Communion with his head bowed in deepest reverence, his hands clasped in prayer and his eyes moist with tears." While then giving no evidence of future heroic sanctity, he was good to the poor, as his illustrious father had taught him by word and deed, and he sought to divide with them all he had or could claim on all occasions. This was one great trait of his character, "love for the poor." Still another, in a more marked degree, was his tender, childlike devotion to the Blessed Virgin Mary. He loved to visit Our Lady of Tears in the Cathedral and pray to her. His devotion grew and his visits became more frequent, and she called him to be her own. There was a struggle now between grace and the allurements of the world. Would he renounce what he loved, for Our Lady of Sorrows? Could he hesitate? He loved her fondly and dearly; but there was another who sought his heart and his hand. On his choice hangs the fate of the Saint!

Though he had played with fire, Our Lady preserved him. "He never grievously offended God." *Illibatum retinuit florem virginitatis.* "He preserved the immaculate flower of virginity," we read in his Office. Though faulty in childhood and youth and just like the most of us, neither very good nor very bad, and often toying with danger, never was there ought in word or act in young Francis that savored in the least of the slightest indelicacy. He loved Mary Immaculate and she preserved him from stain. Perfect innocence is the fruit of devotion to her, and it may exist with glaring faults and defects of character, as in the case of Francis.

He felt the attraction of grace and a call to give up the world and embrace the counsels. This came while he knelt before Our Lady of Tears, and he promised to answer it, but delayed. He had three sharp reminders of his promise. Twice he was seriously ill and promised on recovery to answer the call, and he was restored to health. But the charm of worldly amusement lulled him into present quiescence. Then his favorite sister, Mary Louise, was carried off by cholera which broke out in Spoleto. She was its first victim and Francis felt her loss keenly. In his anguish he felt the emptiness of

earthly things and again he promised to choose "the better part." But his buoyant spirits and love of amusement softened his grief and led to delay. But a final awakening was at hand. During the plague the people had recourse to the Mother of Mercy for help. The scourge ceased, the stricken recovered, and now the people came to thank the Blessed Mother of God. They carried the Sacred Icon, Our Lady of Tears, in procession. This was presented to the Cathedral by Frederick Barbarossa and was held in great veneration by the people of Spoleto. Francis was kneeling as the procession passed. Our Lady's eyes met his. They were full of meaning. The Icon was gone; Our Lady herself was there: "Francis," she said, "it is useless to resist. Thou art not for the world. Come, the cloister awaits thee." With bowed head and eyes blinded with tears, Francis answered: "My own sweet Mother, thou hast conquered. I leave myself in thy most holy hands." The struggle was over. Mary had won her wayward child. His decision was *absolute* and *forever*. The Saint was safe.

Francis announced his decision to his father. "What," the latter asked, "the gay youth, so fond of the world and its amusements, so nice and dainty and elegant in his tastes, with a great career before him and the best and noblest seeking his hand with seeming success—to become a Religious and embrace a life of utter unworldliness and self-renunciation?" It was absurd! Signor Possenti argued against it. But Francis was firm. His resolution was put to every test. It stood unfalteringly. The young lady to whom he was supposed to pay his addresses was given up for Our Lady of Tears. The calls neglected were atoned for. Francis placed himself in Our Lady's "most holy hands," and she asked him to become a Passionist and take his place with her at the foot of the Cross. He had loved the *Mater Dolorosa* since he first lisped the Ave Maria at his mother's knee; and now "he took her to his own." His noble father consented and gave him his blessing.

Two weeks later, on September 5, 1856, his career in the world came to a close. On this day he graduated from the Jesuit College. He had an important part to play and he set his heart on playing it well. It was due to his illustrious father and his Alma Mater. It was his last appearance on the stage that he had graced so well. The elite of the city were present. Men of letters and deep learning were there —the keenest critics; and with them the youth and fashion with whom he was the hero of the occasion. He was one of themselves. None surpassed him in elocution and he was a past master in the graces of oratory. His voice was resonant and pleasing; his action ever delicate and correct. He had been chosen for the address of the day. The distinguished guests and professors had taken their places. There was tension for a moment and then all arose as the Papal Delegate entered accompanied by the Archbishop and the Grand Assessor.

The Delegate presided, with the Archbishop at his right and Signor Possenti at his left. Francis faced the audience, smiling and serene. He was faultlessly attired in the latest fashion, with touches of elegance that gave brilliancy to his manly and handsome presence. He exerted his powers to please and he acquitted himself with so much grace that the hearty plaudits of his audience rang out again and again. He won the highest commendation from the distinguished prelate who presided, and who gave him the gold medal for excellence in all his studies and declared that he was a credit to his family, to his college, and to the city of Spoleto. And if the Jesuit Fathers thought at times that "he was too gay for anything," on this occasion they were proud of him. Congratulations were showered on Signor Possenti on possessing a son of such bright promise to sustain the honorable record of his family. Only he and another, his confessor, knew the secret triumph of grace in the heart of Francis—the future Saint.

"It was his last appearance in public. The world had fooled him, and now he would have a little playful revenge before leaving it forever. It was there at his feet; it had claimed him for its own—the gay youth of fashion and pleasure, bright and pleasing and handsome, now an accomplished gentleman of the world entering on his estate. So it fancied. It had fooled Francis and now it was his turn in the game; and as he bowed to his audience, he kicked the world aside forever, and next morning left home to enter the Passionist Novitiate at Morovalle, in the Marches." (*Father Joseph Smith, C.P.*)

We gaze on St. Aloysius and even on St. John Berchmans with awe and wonder. They were saints from their birth. But St. Gabriel was unlike them; he was very human like the rest of us; gay and fickle and wayward, but with generous impulses; self-willed, hot-tempered and prone to anger, but readily penitent for his faults; he was fond of dress and dancing, and the stage, the novel and chase, but delicately pure of heart, and he yielded to grace and became a saint. His stubbornness was changed to resoluteness, and his self-will, into steadfastness in keeping his rule. His devotion to duty was absolute; his service to God, whole-souled, without reserve or hesitation. "I do naught," he said, "but bless the merciful hand of the Blessed Virgin that rescued me from the world." "His faults gave way to the contrary virtues: his earlier traits vanished and nothing remained of his former personality, but what was beautiful, and now this blossomed into perfect virtue." (*Father Albert.*) He placed himself completely under the refining influences of grace, in the cloister.

There was no singularity in him; to all outward seeming he was like his companions. He just kept the rule and in this he was faultless. He was quickly taught that perfection does not consist in external acts, but in union with God by love, and on this he concentrated all his efforts. No austerity was allowed him beyond what the

rule enjoined; mortification in his case consisted in self-renunciation and "the sacrifice of inclination to duty," and in this he became perfect. "He practiced heroic virtue. Whatever he did was done with interior dispositions altogether extraordinary, with an *attention* that never flagged and an *intention* that never faltered; his one aim was to please God to the utmost." (*Father Norbert, C.P.*)

If it may be said without irreverence, his service was like our Blessed Lady's in the Holy House of Nazareth. There is no record of miracles, no raptures, no ecstasies, no visions, no revelations, and yet "heroic sanctity" that of *the saint,* not merely that of *the saintly;* there was perfect union with God by love.

The little Saint was absorbed in God and the divine beauty itself seem to radiate from his face and figure. His brethren caught a glimpse of it at times and it filled them with awe. The radiance of his sweetness and innocence was felt by all; the seminarians who came to the Retreat at Isola to prepare for ordination by the spiritual exercises, could scarcely keep their eyes off him and they loved to be near him; the simple people of the mountains *felt* that he was a *saint;* they proclaimed it after his death; they would brook nothing to the contrary; they shook their heads when told that his companions were as good as he; they knew it by *heavenly intuition* and Heaven backed them up by miracles. This is the only approach to the marvelous that we could glean from those who lived with him. Father Norbert says that "his joyousness was contagious. His presence was like a ray of heavenly sunshine that fell on the soul. A source of unearthly sweetness seemed to well up from his heart and flow in streams of joy through his eyes, lips, and whole demeanor." In perfect union with God, the little Saint found that peace "which surpasseth all understanding." "My life is full of joy," he said; "what more can I desire in this vale of tears? I could not be happier than I am." Here was the rich fruit of perfect sanctity in less than five years, and it shows the power of the will when it corresponds with the divine will. "May the most holy, most amiable, most adorable will of God be ever done." This little prayer he often repeated. It was the great principle of his *interior life,* as gentle courtesy to all and utter unselfishness in the community life were great traits of his *external life.* Hence he was dear to God and to man. "The mature sanctity to which one so young attained, accounts for the high esteem in which all held him. His growth in holiness was observed day by day; but during the last year of his life his correspondence with grace was to me an object of wonder and admiration. His virtue ever spontaneous and unaffected, was enhanced by a majesty and mastery that awoke in me a sense of deep veneration." (*Father Norbert.*) While predestined to be a saint, it was not without his own correspondence and merit. In the processes, it is stated: "From the unanimous testimony of all wit-

nesses, it is clear that Gabriel practiced all the virtues in a *heroic degree*, and can be held up as an excellent model of the highest perfection."

The secret of his sanctity—his absolute docility and unswerving fidelity to grace from the moment he placed himself in Our Lady's "most holy hands," won her favor. Hence she formed his heart and molded his character on her own. He received a marvelous favor from her, but its nature is a secret from us, as he requested the little notebook with an account of it to be destroyed just before his death. This much we know, however. He could look at her Immaculate Heart and there as in a mirror he could see reflected the Passion of her Divine Son. It was wholly reflected for him in that maternal heart and he gazed in wonder and admiration as he understood its meaning. But inseparably wrought into that drama was the compassion of the Blessed Mother herself, and this appealed to him as nothing else besides. It had been his one thought from childhood as he tended the little altar of the *Mater Dolorosa* in his own home and knelt before Our Lady of Tears in the Cathedral of Spoleto. A lovely and mysterious union between "Our Lady of Sorrows" and her client, Gabriel, was the result of this grace, so that "she became the very soul of his life and the source and model of the sanctity to which he attained." He resembled her and the likeness grew. Her radiant beauty was reflected in his face and manner; he became of one spirit with her; his heart and affections were grafted on hers, so that through her eyes he gazed on her Divine Son; with her heart he felt for His sufferings and with her sympathy he grieved for them. His love for the *Mater Dolorosa* grew in tenderness and childlike sympathy as his short career advanced. In very deed as in name he was "Gabriel of the Sorrowful Virgin," her favorite child, her very own. "He lived under the hallowed charm of Mary," and "his constant desire was to meet her approval" (*Father Bernard.*)

"After God, the Supreme Good, Mary was his life, his sweetness and his hope. All his virtues were clothed with a new and gracious splendor by devotion to her, and as the singular graces with which God adorned him were reflected from his countenance and very demeanor, so too was Mary's beauty reflected on account of the abiding and tender affection he cherished for her." (*An early biographer.*) The Saint's face was oval and very handsome, not long and pointed like the popular representation of the holy youth. The latter was made from descriptions of him; but Father Norbert, his director, said he was far more handsome. An authentic likeness was secured recently. A mask was taken from the head of the Saint and the lines of the face touched by a great artist from descriptions given by those who had lived with him, till a perfect likeness was produced. When Dr. Michael Possenti saw it, he said: "*This* is my brother," and

Brother Silvester declared: "This is a true likeness of my dear companion"; and then after looking at it for some time, the old man shook his head and added: "But the gleam of heavenly beauty is not there. That could not be portrayed." This likeness we saw in the Retreat in Isola. It is a bust of the Saint in marble exquisitely wrought. It is also on canvas. It was painted for the canonization, and now we are waiting for the "Santino" or pretty little likeness of the Saint from Rome for our prayer-books. There was then a beauty divine, a gleam or halo of loveliness reflected on his face and demeanor; his director saw it and said it was Mary's beauty in her child; some perhaps doubted their senses, while other some, familiar with it, gave it little heed, till he had passed away. The people of the mountains in the Abruzzi, plain and honest, saw it and knew a Saint. These simple people discovered him and made him their own, and well he repaid their devotion. But it was Our Lady herself who directed them to ask him to work miracles, and the little Saint heeded.

From the day he received the habit of St. Paul of the Cross, Gabriel requested to bind himself by vow to become Mary's champion, and it was only in the year before his death that his director acceded to his request. After this, "he never committed the least deliberate imperfection. This grace was his reward. "Let us not forget the sorrows of Mary," he said, "and she will console and assist us at the hour of death." This she did in his own case. She came and took him to heaven. She appeared to him at the last moment. His face lit up with joy as he gazed on his sweet Mother. "Come," she said, with her hands outstretched, and he closed his eyes as one softly sleeping, and he accompanied her. "Wrapt in ecstasy by the apparition of his Heavenly Mother, whom he loved with an immeasurable affection, and he was sweetly received by her, and laden with merits, he left for heaven." (*Cardinal Parocchi's, Di Pietro's, and Manaro's testimony*). "The Holy Youth has been raised up in the Church as a model of filial love and reverence for all the clients of the most Holy Virgin." (*Cardinal Parocchi.*) By a wondrous privilege he saw the Passion of Jesus Crucified reflected in the heart of Mary, and he understood the greatness of her compassion. He grieved together with her. It was the delicate sympathy of a child offered to that tender Mother. This was the secret of his sanctity, and well he is named St. Gabriel of the Sorrowful Virgin.

# CHAPER LVII

## CANONIZATION AND SHRINE

Canonization—The Decree of Benedict XV—St. Gabriel—Visit to the Shrine—First Miracle.

"ET QUÆ *tanta fuit Romam tibi causa videndi?*" In her childhood, her poets, led by prophetic anticipation, said that Rome would live forever. They called her *urbs æterna; Roma Dea; Imperium sine fine.* She is the center of all thoughts; the center of all hearts; "the home of the soul." "Her ruins witness to the mighty facts from which history weaves its wondrous plots. Her seven hills and her churches and basilicas with their venerable traditions and their wonders of art and their saints and relics; and the catacombs, the city of the martyrs under Rome, with its chapels and frescoes and emblems and inscriptions—they all witness to the holiness of the Church in every age and to her identity from the days of Peter to those of Pius XI, the present illustrious Pontiff."

Rome is the home of Peter; he lives in his successors; he has the plenitude of power; he is the ruler of the moral world; he is the Father of the Faithful; his faith can never fail; his decisions, like the rock of Peter, endure forever. To him is committed the charge of the whole flock. "Feed My lambs; feed My sheep." The Pope is "the Great White Shepherd," Christ's Vicar on earth.

In Rome again! The dream of childhood realized; the ambition of mature years crowned at last! The canonization of St. Gabriel, Mary's own Saint, my little Brother! But is it a dream, a pleasing revery, and nothing more? No; we are entering the great plaza of St. Peter's; in a few moments we shall see the Vicar of Christ and hear him decree and define *ex Cathedra* that Blessed Gabriel Possenti and Blessed Margaret Mary Alacoque are Saints; we shall hear him enroll their names in the catalogue of saints; we shall witness the most solemn and beautiful ceremony in the whole ritual of the Church!

We have just caught sight of the mighty dome and the vast amplitude of the Basilica, the greatest temple of God on earth—St. Peter's! And what a multitude of every nation, tribe and tongue and people! The elegant equipage bowls along and the gorgeous limousine and the simple vettura and humble carrazzo. Prince and peasant, civilian and soldier, cleric and layman of every rank and costume, men with glittering stars and other marks of merit and distinction, men of high

rank in Church and State—all are hastening on with glad anticipation. Devout men and women are there to win the patronage of the new Saints and a coveted grace on this joyous occasion. We pass the cordon of police thrown across the great plazza just beyond the papal domain. Our *biglietto* calls for the "porta di Santa Marta"—where is it? We are eager and bewildered. Just then the amiable courtesy of Father John Mary McMullen, the English Provincial, came to our rescue. He was waiting to aid us just in this emergency and he led us to the entrance of St. Martha. Guards and chamberlains examine our tickets and we are escorted to "Tribune 2" at the Gospel side of the altar and in a line with the altar at the corner of the apse and transept. It is a point of vantage. We can look down the great nave and over the left transept and back to the papal throne at the end of the apse. But the tribune is filled; our places are taken by others and we must just stand behind the devout invaders. It was vexatious, and a good test for canonization.

The scene below is fascinating. The Basilica is filling fast; it can accommodate a hundred thousand, and before eight o'clock every available space is taken. The Masters of Ceremony and a few prelates of the papal household are at the altar to see that everything is in place for the august function. They are just reviewing the ritual gifts to be made at the Offertory for the new Saints, when Father Luigi Besi, C.P., the postulator of the cause of St. Gabriel, passes the altar. He is escorting Dr. Michael Possenti, the brother of St. Gabriel, to the place of honor reserved for him. They were stopped at the altar by the prelates. These knelt to kiss the hand of the distinguished priest who had conducted the cause of St. Gabriel, and were then introduced to the Saint's brother by Father Luigi. It was a pretty scene, it touched the heart, and the murmur went along the vast audience: *"Il fratello del Santo!"* That tall, white, venerable man past his eighty-sixth year, the witness of his younger brother's canonization, and that holy priest who had won the cause of his little Passionist brother, are receiving the homage and congratulation of those Roman prelates, unconscious of the fact that the eyes of a hundred thousand were then upon them! At eight o'clock the procession moved from the Vatican to the vestibule of St. Peter's, and from there into the great nave through the front portal. Passionists formed the van and these were followed by the old Orders of the Church, men of prayer and study who have a prescriptive right from time immemorial to a place in the ceremonial of the day. Then came the new Orders or Congregations, men of vast erudition and modern equipment who form a reserve corps in every department and field of the Church. These venerable men in their various costumes that have come down the ages, ever ancient ever new, formed a striking pageant. Their banners were bright and fresh and reminiscent of the buoyancy and efficiency of the Reserve Corps.

Now came the secular clergy of varied ranks, the parish priests of Rome and their co-laborers from fields afar, saintly men who live for and with the people and spend themselves in the immediate pastoral care of souls, "shepherds of the flocks." The clergy of the collegiate churches followed them and students of the Pontifical and other colleges in their neat soutanes and graceful feriolas or surplices. Each group had its own cross-bearer and acolytes. An honored place in the line was given the Sacred Congregation of Rites, its consultors and officers, illustrious men of vast learning, who had specialized in the science of the saints and who had devoted merciless scrutiny to every fact and phase in the lives of the newly elect; and as they passed, men of grave but happy faces to-day, we wondered which of them was "the devil's advocate" in the processes, who raised every conceivable objection to the canonization of the servants of God, often to the annoyance of his confrères for the additional tasks he placed upon them, as "it had to be met and answered." But our thoughts were diverted from him to the banners of the new Saints. They were of heroic size and done on canvas by masters in Rome. The first is that of St. Margaret Mary. She is represented as glorified and entering heaven. On the reverse side Our Lord appears to her as she kneels at His feet. He is revealing the love and secrets of His Heart to her and making those wondrous promises so consoling and attractive for the faithful. St. Gabriel, too, is seen glorified. The sweet lovely face, so young, so innocent, wins every heart. The habit and cloak and sign of the Passion never seemed more beautiful; it was Our Lady's own design, and there was her little Saint wearing it.

On other banners are shown the miracles accepted by the Sacred Congregation in the processes for canonization. The canons of the various basilicas pass along in their rich and rare costumes. Those of St. Peter's are resplendent, but still more handsomely robed are the prelates of the papal household and the chamberlains, clerical and lay.

The military Orders are grandly imposing and their princely leaders are men of fine physique and brilliant uniforms. The Swiss Guard in red, yellow, and blue were very fine; but the Noble Guard in uniforms of scarlet, duck, and gold, the great dark plumes falling back from their gleaming helmets, and their graceful swords and superb military mien—the creation of Michael Angelo—were superbly grand. In costume and military bearing they are unsurpassed by any in existence and are taken as models in military form and dignity for the world. They serve in the oldest Court in Europe—the Sanctuary of the Most High.

The white miters appear down the nave just after the Sistine Choir. First come the venerable abbots; they walked two abreast with lighted torches; and then the bishops and archbishops with their chaplains follow in endless line. There are over four hundred bishops, men of grave and dignified mien, whose succession is traced back in unbroken

ST. GABRIEL OF THE SORROWFUL MOTHER

line to the apostles themselves. Now and then a Greek or an Oriental bishop passed along with the Latins, in the costume of his own Rite, giving a touch of quaintness if not of beauty to the glorious scene. Suddenly the sweet and heavenly melody of the silver trumpets from the loggia over the great portal, reaches our tribune. The Pope had entered and in tones of inimitable beauty the greeting was taken up: *Tu es Petrus.* Soon in stately grandeur the Princes of the Church reach the altar and wend their way into the apse, each accompanied by his chaplain and gentleman-in-waiting. Down the nave the Holy Father is borne on the *sedia gestatoria.* The people arise and give way to their pent-up feelings by waving their white handkerchiefs in the air. They would cheer were it permitted in that sacred place. The Holy Father turned from side to side to bless the people who fall on their knees as he passes. The scene now has increased in interest. The tension is great. The Noble Guard form a cordon round the altar and along the lines of prelates on each side of the apse, back to the great papal throne which holds the chair of Peter. The Pope steps from the *sedia* and ascends the throne. He is surrounded by the Princes of the Church, prelates of his court and the bishops of the world. He is vested in cope and miter as Supreme Pastor and is now to exercise one of the highest functions of his office as Head of the Church. The Holy Ghost will speak through him. The supreme moment has come and the function of the day. The Cardinal Procurator of the canonization, accompanied by one of the Masters of Ceremony and a prelate of the Curia, the Consistorial Advocate, advances to the papal throne. The Advocate kneeling, petitions the Holy Father *instanter,* earnestly, in the name of the illustrious Cardinal, to pronounce the decree of canonization and add the names of Blessed Gabriel and Blessed Margaret Mary to the catalogue of saints. Another prelate of the Curia, Secretary of Briefs, answers for the Holy Father that he is well informed as to the virtues and merits of the servants of God in question; but before pronouncing the decree he requests all again to invoke the divine aid through the Blessed Virgin and the saints. Whereupon, the Holy Father and all kneel and the Litany of the Saints is chanted. The same ceremony is repeated, and the Consistorial Advocate renews the request, but this time *instantius,* more earnestly. The Secretary of Briefs again answers for the Holy Father, saying that he wishes all to invoke the aid of the Holy Ghost in this momentous affair before he pronounces the decree. Whereupon all kneel and the *Veni Creator* is chanted. For the third time, the request is made in the same way, but now *instantissime*—most earnestly. Finally the answer is given that the Holy Father knows that the canonization will be most pleasing to God and that he has decided to pronounce the decree *ex Cathedra.*

The Cardinals on ceremony and the prelates of the court are now

grouped around the throne of St. Peter. All are standing but the Pope. The Pontifical is held before him. The vast audience rises in reverent attitude. A feeling of indescribable awe takes hold of us. The heavens seem to open. The blessed are at attention. Heaven and earth await the momentous utterance of the Vicar of Christ. We lean forward to catch the words. O God, that moment, who can forget it! Slowly and solemnly the words fall from the lips of Benedict XV.

"To the honor of the holy and undivided Trinity, for the exaltation of the Catholic Faith and the increase of the Christian Religion, by the authority of Our Lord Jesus Christ and the Blessed Apostles Peter and Paul and by our own authority, after mature deliberation and frequent petition of the divine assistance and of the counsel of our venerable brothers, the Cardinals of the Holy Roman Church, and of the patriarchs, archbishops and bishops residing in the city, we decree and define Blessed Gabriel Possenti and Blessed Margaret Mary Alacoque to be Saints, and we enroll them in the catalogue of saints, and appoint that their memory be celebrated with pious devotion in the Universal Church every year on their feast days. In the name of the Father and of the Son and of the Holy Ghost. Amen." In an instant the bells of St. Peter's ring out the joyful news and the peal is taken up by all the churches in Rome. The silver trumpets from the dome announce it in heavenly notes. We fall on our knees. We are overcome with emotion. We offer our love and congratulations to the new Saints and present a thousand petitions to both for our friends and dear ones far away, to St. Gabriel and St. Margaret Mary. This takes but a moment and we join in the *Te Deum* entoned by the Holy Father, and then for the first time the prayers of St. Gabriel and St. Margaret Mary are sung by the Pope himself. Who can put into words what we felt during those happy moments, and our gratitude to God for the privilege of that great day!

The Holy Father now begins Pontifical Mass, assisted by the senior Cardinals. He seems the youngest man at the altar. The Epistle and Gospel are sung in Latin and in Greek. The salute of the Noble Guard at the Consecration was inimitably graceful. They were in the Divine Presence and it was offered to Our Lord Himself, and sweetest strains fell down upon us as if from the voices of angels—the welcome of the silver trumpets to Our Lord Himself as He takes His place in the great function. From this moment till after the Pope's communion at the throne, the minds and hearts of all were turned to Our Lord on the altar. The highest were as the lowest in His Presence. The Mass went on in indescribable beauty and dignity and ended with the simple blessing of the Holy Father without miter, like that given by a bishop at Low Mass. The Holy Father now returned to the throne and shortly was borne out on the *sedia gestatoria*, vested in cope and wearing the tiara.

We knelt again for his blessing, this time for all our friends. It was half past two as we left the great square for the Cœlian Hill.

In the evening there was a grand *Te Deum* at Sts. John and Paul's. Never were there so many Passionists assembled there before. After Benediction, the relic of St. Gabriel was placed on the altar. The prayer of the Saint was sung by the Most Reverend Father General, Silvio di Vezza, and then His Paternity blessed us with the relic as we ascended the altar in turn. A touching scene occurred when Father Luigi led Dr. Michael Possenti up the steps to the altar to venerate the relic and receive the blessing of the Saint—his own little brother. St. Gabriel and St. Margaret Mary will ever be associated in our hearts and our veneration, Our Lady's Saint and the Saint of the Sacred Heart.

### Visit to the Shrine of St. Gabriel.

We left Rome very early on a bright morning in May for Isola del Gran Sasso—the Island of the great Rock. The town is called *an island* and is given this name because it is almost surrounded by two rivers that meet there, and faces a great rock on the mountain which "touches heaven." Soon after passing Tivoli we were in the Apennines crossing to the Adriatic. The bare and barren crags of the mountain in the Abruzzo were often relieved by scenes of rare beauty and wild grandeur as we hurried on through rugged passes and dark ravines and endless tunnels on our way. The train toiled on and on for hours, till it gathered velocity in its downward rush and soon we were passing through fertile plains and pretty towns till we caught sight of the Adriatic. The briny air of the sea was a grateful change from the grimy suffocation of the mountain tunnels. At Castellamare, we had a short delay and on reaching Guliannova we were met by Cavaliero Egisto Belletti, the architect of St. Gabriel's shrine, a gentleman of refinement and amiable courtesy. He now took charge of our little band of pilgrims and we had no more trouble about trains, changes and charges till we arrived at the little city of Teremo late at night. Our amiable guide took us to the hotel, the best in the town, with indifferent accommodations, but we were tired and not over critical about our surroundings as long as we had clean and comfortable beds. After Mass and breakfast we resumed our journey on a great motor-bus. This has taken the place of the old "diligence" with its fiery horses and gay postilions. No train could make the summits nor round the heights, nor venture over the chasms along the dreadful crevices that met us now as we reëntered the mountains; our hearts stood still at times. But on we went till a rent in the clouds revealed the Gran Sasso, still partly hidden from us; but nearer it came as we journeyed on, the great rock, the highest point in the Apennines. It tapers as it rises till its snow-capped peak is lost in the heavens. Its grandeur is overpower-

ing as we get glimpses of it from the passes in the mountains below. But a vista opens for a moment at a turn in the road. In the valley, or plateau, at the foot of the Gran Sasso, there nestles in the stillness of solitude, the Retreat of the Immaculate Conception, the home of St. Gabriel. Beside it we get a glimpse of the shrine of the Saint and our hearts beat faster. As we round the summit the view is gone from us. But suddenly the bus stops at a little roadway two miles and a half from Isola, and Cavaliero Belletti announces the end of our journey. We alight and resume our pilgrimage on foot. The work of restoring and beautifying the church is going on and our guide is greeted by his superintendent as we pass into the Retreat, the home of St. Gabriel.

The shrine had been completed and was blessed by the Bishop of the diocese (Penne) only three months before our visit, and the body of the Saint was placed beneath the altar. The Rector came to welcome us and at once we went to visit the Saint. There he reclined clad in the habit and mantle, with the rule in one hand and in the other a lily resting over his heart. The face is oval and beautiful and is a true likeness of the Saint. There is sweet repose in the youthful face, as if he were in sleep. We gaze lovingly and long. We bowed in prayer with moistened eyes, as we had much to ask of the Saint and petitions to present for our friends far away in America, and thanks to offer for favors received not a few. We would linger there, but Father Rector knew we were fatigued and called us for lunch.

The shrine is Gothic in style and pure in design, while artistic and modern and eminently devotional. It is built of granite and rare marbles and in beauty will compare with the finest pieces of architecture. We complimented Cavaliero Belletti on his work. It is a masterpiece and worthy of the Saint, and we expressed our personal debt for it. The architect replied that he had worked for God's greater glory and the honor of St. Gabriel. Still, he was deeply touched by our appreciation. Everything in the Retreat seemed to speak of the little Saint and the sweetness of his presence seems still to hover in that home. We could scarcely realize our privilege in dwelling in it and it will be an inspiration while we live.

On Sunday some of us said Mass at the shrine and other some in the Saint's room. The latter is now a pretty chapel with many souvenirs of the Saint.

Above the altar is a painting of the death-bed of the Saint and Our Lady appearing to him to console and take him to heaven.

At the shrine we were tired giving Holy Communion to the pilgrims, and this continued till midday, as Masses were said every hour. The devout people travel all night over the mountain roads to receive the sacraments at the shrine of their Saint. They returned in the afternoon and entered the church on their knees and in this way moved toward and entered the shrine—on their knees. We observed them

with great edification. One woman came with her little son. As they approached the shrine she stooped and spoke to the little boy. He went aside, took off his shoes, then knelt again beside his mother, joined his hands and moved into the shrine on his knees. They discovered the Saint, these simple people, and he has never failed them. Our Lady sent them to him for the first miracle and miracles have continued ever since. Hundreds of votive offerings at his shrine testify to his power with Our Lord and His Blessed Mother. It was she who gave them the heavenly intuition concerning what was to occur at the opening of the process at the church where the Saint was interred.

The members of the commission appointed by the Bishop were under secrecy to go and identify the remains, place them in a precious casket and re-inter them in a more honorable place till their removal to another Retreat. As these gentlemen traveled toward the abandoned church, they found hundreds of people in holiday attire coming over the mountain roads in the same direction, from every quarter. They had filled the church and surrounded it to the number of four thousand. When asked what brought them there: "Oh," they answered, "we were attending to a little business of our own." When pressed for a more definite answer, they boldly replied: "We are here to see that you do not take our holy religious away from us." They resented the removal of the body from this lonely spot in the mountains to a distant city of fame and grandeur and easy access to the outer world. From the 4,000, a selection of 400 from various districts was made to witness the ceremony of the Church. It took several hours to comply with the details required in the process. But the people waited patiently outside and now surged in and around the casket, covering it with their tears and kisses. They placed wreaths of flowers upon it, still kept as precious souvenirs. Next day, October 18, 1892, in the presence of this devoted people, the remains were placed under the altar of St. Paul of the Cross and there they reposed till the lovely shrine was ready to receive them. "Verily, God hath spoken to the hearts of his people and it was He who moved them to such piety and devotion." So wrote the early postulator of the cause, Father Germanus. But just at this time the *first miracle* occurred at Isola through the intercession of the Saint, and the *first* accepted by Rome for his canonization—that of Mary Mazzarella. This poor girl was hopelessly gone in consumption. Her case was pitiful in the extreme, and there was no hope for her. Death was at hand, but with the tenderness and trust of a child she turned to her heavenly Mother Mary, and besought her help. She lost consciousness for a moment in sleep, and "a beautiful Lady with a child in her arms came and told her to go to the tomb of Gabriel, the little Passionist student and there pray and she would be cured." Father Germano was still at Isola and he was called to see her. He was seized with horror at the sight and said: "If the Blessed Virgin

cures you, it will be like the resurrection of Lazarus." She couldn't be taken to the tomb of the Saint two miles and a half away, as that would result in death. Instead, the Father put around her neck the crucifix of the Saint and had the girdle he wore, just taken from the tomb, put on her, as he assured the poor girl that after three days' prayer she would be cured. On Sunday morning, October 23rd, the triduum was to end; but on Saturday night she was worse and the family gave up hope. Mary herself was still hopeful and said that there was a whole night yet to complete the three days' prayer. Toward the morning she asked her sister, who watched beside her, to join in the Litany of Our Lady and in praying to the servant of God. Suddenly a quiet sleep came upon her. It was restful and refreshing. She awoke full of joy. Her strength had returned. Her ailment was gone with every trace of it. "A miracle," she cried, "I am cured. Confrater Gabriel has done it." There was the glow of health and vigor and youth and beauty now in that face! She got up and dressed and went downstairs. Her mother was frightened, thinking it was an apparition after death. But there she was, living and sound. The whole town witnessed the miracle on Sunday, the Feast of the Patron Saint of Isola. Mary and her family went barefoot on Tuesday to the tomb of St. Gabriel, accompanied by all the people, to offer thanks and give glory to God. Thus began the pilgrimage to Gabriel's tomb. Our Lady herself gave the first intimation of her little client's power, and it does not require a great stretch of imagination to suppose that it was she herself who spoke to the hearts of the people so mysteriously and revealed to them his great sanctity and the secret of the Bishop's Curia to remove his remains to a distant Retreat. "They discovered the Saint," but at our Lady's prompting. It was she who made him though many say it was the simple people of the mountain. On Monday morning we said Mass very early in the room of St. Gabriel, and taking a little white rose from the altar as a last souvenir, we hurried away to catch the bus and reach Teremo in time for the train to Rome. It was a long way from six in the morning till eleven at night and the discomforts of the journey were many. But that visit to the shrine of St. Gabriel will be a hallowed memory and an inspiration forever.

## THE BICENTENARY—CONCLUSION

The Bicentenary—The Holy Father's Esteem for the Congregation—The Writer's Humble Testimony after Fifty Years with the Passionists in America—Conclusion.

IT HAS been said that there is nothing more beautiful in the Orders of the Church than the early traditions and associations of the Congregation of the Passion; and the charming record continues to this day. They were caught up and delicately traced, by Father General in his letter announcing the Bicentenary of the Congregation. The language of that letter was so chaste and classical, its style so attractive, its settings so simply beautiful, that it attracted the attention of Rome. The Cardinals read it, prelates asked for it; rumor carried it to the Throne of Peter. The Sovereign Pontiff lingered lovingly over the recital. It prompted the Apostolic Letter *Optime sane consilio* of Benedict XV to Father General.

His Holiness most cordially approved of the Bicentenary Celebration. First, to render due thanks to God for the benefits bestowed on the Order; and secondly, to recall the heroic and holy deeds of the Founder and early Fathers, to move all the sons of the Congregation to emulate them and be renewed in spirit on the happy occasion. And the Holy Pontiff declared that "a special predilection of Divine Goodness has ever been shown the Order, especially in the beginning, when Our Lord Himself *more than once* visited the cell at Castellazzo and filled the mind and heart of the Founder with knowledge and love to preach the mysteries of the Cross; and when the Blessed Mother of Jesus appeared to him in vision, clothed in the habit of the Passion, and said that she would cherish Paul and his companions as her special clients. With this privilege and this patroness, it is not surprising that the Congregation flourished and that its members diffused far and wide the good odor of Christ. More glorious than the noonday sun were the virtues of your Founder. His name *Paul* became him, since he resembled the great Apostle of the Gentiles, both in loving and preaching Jesus Crucified."

After referring to the very many who imitated the Founder in their innocence of life and zeal in the apostolate, and the souls they gained for Christ, the Pope singles out as eminent among all, the Venerable Vincent Mary Strambi, whom the Founder valued so much that he insisted on having him present at his death, and who after having filled the highest offices of the Congregation, graced the purple. And His

Holiness goes on to say that the sanctity which he praises has never been wanting in the religious of the Congregation of the Passion. And it was simply remarkable and extraordinary in the venerable Father Dominic of the Mother of God, since it was through his zeal and wonderful constancy that so many in England have returned to the bosom of the Church which they had deserted. Public records credit this venerable Father with having given the first impulse to this movement which still goes on. And next, the Pontiff comes to the "Flower of Christian Perfection," Blessed Gabriel of the Sorrowful Virgin, shortly to be inscribed on the catalogue of saints, who will bring an increase of glory to the Order. He attained to great sanctity simply by the observance of rule; and His Holiness declares that the Passionists have a perfect school of virtue in their manner of life. Then he takes occasion to say that St. Gabriel showed that "the good spirit of the Holy Founder still flourishes in the Congregation after two hundred years"; he offers his congratulations to its members; he reminds them of the vigilance necessary to preserve this beautiful inheritance in our time, when there is so much opposition to Christian humility and penance on which the life prescribed by St. Paul of the Cross for his children, is grounded. The very atmosphere seems corrupted, and it is difficult even for religious hearts to be untainted. Now follow holy admonitions to maintain the inheritance bequeathed to them; to become renewed in the love of Christ and His Cross; and to enkindle this love in others both by word and example; and His Holiness graciously opens the treasures of the Church for the Bicentennial celebration. This letter was handsomely done by one of his secretaries and signed by himself: *Benedictus P. P. XV.* It was sent by a special messenger from the Vatican to Father General. It filled the hearts of all with joy, and deepest appreciation of the great goodness and condescension of His Holiness to the Congregation, and the Fathers will ever hold him in fond remembrance with the great Pontiffs who have been its friends and protectors.

On the eve of the canonization of St. Gabriel, the Hierarchy of the Church assembled to give its *placet.* The Sacred College of Cardinals and four hundred Bishops were present and each one was asked for his *placet,* or vote. The Hierarchy had always shown great love and sympathy for the Congregation of the Passion, and this was now greatly in evidence in the replies given the Sovereign Pontiff. The Church had sifted the claims of the little Passionist. The evidence was presented to that august assembly and there was unanimity in its decision; it was the sense of the Holy Ghost Himself; and each one gave his *placet* and expression of views. Addressing the humble Congregation of the Passion, the Hierarchy called Gabriel: "Your Little Flower of Christian Perfection"; as it was the rule of St. Paul of the Cross that led him to the height of perfection in the Christian life, this

"Little Flower" was transplanted from the world into the garden of the cloister, and cultivated by St. Paul of the Cross; there he lived humble and unknown, with nothing of the marvelous, to all outward seeming; he simply kept the rule. But the sweet perfume of "The Little Flower" was wafted to the ends of the earth, and testimony to this fact was given the Sovereign Pontiff by the prelates who surrounded him and gave their *placet* for the canonization of St. Gabriel, our Lady's Saint, and St. Margaret Mary, the Saint of the Sacred Heart.

The General Chapter of the Order assembled at Sts. John and Paul's in Rome after the canonization. During its sessions, the Fathers went to the Vatican and were received in audience by the Sovereign Pontiff. They assembled in the Throne Room, and when the Holy Father had taken his place on the Throne, Father General read a brief address in which he pledged, in the name of all, unswerving devotion to the Vicar of Christ and grateful appreciation of his singular benevolence toward the Congregation of the Passion; and he implored the apostolic benediction on the Fathers present and the entire Congregation. It would encourage the Fathers, he said, for the work in the Chapter, and they and others would burn with zeal for souls, and the entire Congregation would faithfully preserve the spirit of its Holy Founder.

The Pontiff answered in words of paternal kindness. He said he appreciated very much the sincere attestation of devotion brought to him by the Superiors of the Congregation for which he always had a special love. He rejoiced exceedingly at the opportunity given him to congratulate the Fathers on the happy and joyful events of the present year—"the Second Centenary of the Founding of the Congregation; the Canonization of Gabriel of the Sorrowful Virgin, the new Aloysius Gonzaga of our day; and the assembling of the General Chapter." These events at the threshold of the third century of the existence of the Congregation, which continues to send forth its branches, led him to marvel at the early dawn of the institute, the beginning of that light which continues to increase to the full glory of noon; and the Congregation has already had a presage of this noonday light in the Chapter now in session; because in framing its decrees, the Fathers took great care to adhere closely to the rule of the institute and to keep before them the New Code of Canon Law, the supreme and safest rule of all religious discipline. With reason, therefore, did he rejoice at seeing the Congregation pass from these happy events to another period of apostolic labors for the salvation of souls. And since the Passionists possess a new patron in heaven, in the person of St. Gabriel, it cannot be doubted but that their prayers offered by Gabriel to their Father and Founder, Paul of the Cross, will be more efficacious in augmenting their spiritual progress and in promoting abundant fruits for the salvation of souls in the sacred ministry. His Holiness concluded by reaffirming his enduring attachment to the Con-

gregation of the Passion, and expressing the hope that all its sons, even though not canonized on earth, may be numbered among their fellow-citizens, the saints in heaven. Finally, to obtain this grace from God, he freely and lovingly gave to all the religious of the Passion, present and absent, the Apostolic Benediction! Could anything be more gracious than this expression of affection for, and tribute to, the Congregation of the Passion from the Vicar of Christ? How it appeals to the children of the Passion to strive humbly to attain to the ideals, in some measure, and be worthy of the estimate of the amiable Pontiff, Benedict XV. At this audience, the Pope gave Father General, and the Provincials present, the privilege of imparting the Papal Blessing, to the communities of their respective Provinces, to the Passionist Nuns, and to the faithful of the parishes under the Fathers' charge.

Benedict XV cherished a great personal devotion to St. Paul of the Cross. One of the prelates at the Vatican recounted the mild surprise of the papal household when all assembled in the Pope's Chapel for night prayers, for the first time after the election of Benedict XV. The prayers ended. The duties of the day were over; and all bowed to receive the Pope's blessing, and then His Holiness said. "We shall now say one Pater, Ave, and Gloria in honor of my patron, St. Paul of the Cross!" And every evening to the end, this Pater, Ave, and Gloria after night prayers, ended the duties of the day at the Vatican. This same prelate added that the Pope kept a handsome portrait of the Saint over his bed. "You know," he said, "that the Holy Father and St. Paul of the Cross are townsmen; their families are from the same Province in Italy." A delightful human touch, this. The Father of the Faithful, with love in his heart for all his children, who could not side with any in the great War, because all were equally dear to him, was delicately human, though so great; and he revealed a lovely trait in his devotion to St. Paul of the Cross. He loved the Saint for his great sanctity, and his work in the Church; but he liked him just a little more because their families were from the same neighborhood!

This saintly Pontiff said the last word on the rule of St. Paul of the Cross in the canonization of St. Gabriel. Great and eminent men were passed over, like Venerable Vincent Mary Strambi, an apostle and bishop who offered his life to save that of Pope Leo XII; and the venerable Father Dominic, "the apostle of England," to whom the Mother of God appeared, and who was designated by her to restore her dowry to her, "Mary's Dowry," and who received the great Newman into the Church; even the Saint's brother, Father John Baptist, a man great in word and work, associated with him in the founding of the Congregation; all these were passed over, for the time, and a little student, hidden with Christ in God, who did nothing but keep the rule, is chosen for canonization, the highest honor of the Church; no commentary on the rule finer than this, and no appeal greater to a Passion-

ist to keep his rule; and this, after two hundred years, in our day. *St. Gabriel,* is the last word of the Church of this rule, and it was spoken by Pope Benedict XV.

Little need be said here of the grand functions in the churches of the Passionists in America on the Bicentenary of the Order; of the illustrious churchmen who graced the occasion at the altar and in the pulpit; of the clergy who came from afar to offer their tributes of love for the Congregation and their appreciation of its works; of the faithful who joined with them in thanksgiving to God for His favor and blessing on the work of the Congregation of the Passion since it was founded on November 20, 1720. Little need be said of the sincere tributes received by the Fathers on this great anniversary. Ample notices of all this appeared in the Catholic Press and periodicals at the time. The Fathers were simply overwhelmed, and in humility, and hearts overflowing with gratitude, they bowed in lowly reverence and said: *"Non nobis, Domine; non nobis, sed nomini tuo gloriam istam."*

The illustrious Society of Jesus spoke for the country in *America.* This tribute was acclaimed by the Bishops, the priests and faithful of the land; and nothing touched the hearts of the Fathers more than its sympathy and words of approval. It will be handed down to the Passionists in the generations to come and will be held in grateful remembrance.

### Bicentenary of the Passionists

"Two hundred years ago, in the town of Castellazzo, Lombardy, a young man, since known the world over as St. Paul of the Cross, but at that time called Paul Francis Danei, received from God an inspiration to write the rule for a new religious Congregation, the Congregation of the Passion. Like Joan of Arc he might well have hesitated, for he was only twenty-six years of age, and besides, being a layman, he might reasonably have distrusted his ability to perform so serious a task. Nevertheless, he was obedient to the divine call. He began the work on December 2, 1720, and five days later it was finished. He himself has left it on record that he wrote, as it were, from dictation, and that the words seemed to have come straight from his heart. Pope Benedict XIII blessed the rules and ordained the Founder, and soon on the summit of Mount Argentaro, was sown the mustard-seed that was to grow into a mighty tree and fill all the world. Pope after Pope gave enthusiastic approval to the rules and spirit of the new foundation, but perhaps the most apt commendation of all was given by the Supreme Pontiff, Benedict XIV, when he said that the Congregation of the Passion had come into the world last, whereas it should have been first.

Partaking of the Catholicity of the Church, and inheriting the universal mission of the Apostles, with the Gospel on its lips and the

Passion of Christ in its heart, it has crossed many seas and traveled many lands in its tireless quest for souls. At last, in the year 1852, it found its way to the United States, and it is gratifying to *America* to recall that the Bishop who first invited its sons to his diocese, and was therefore the instrument of Divine Providence in bringing them to this country, was himself, if not at the time, at least later, a Jesuit. "With us, therefore, as in other lands, close ties of affection bind the Passionists and Jesuits together. Jesuit boys have always found a welcome in its ranks, and, what is more, a congenial atmosphere, for St. Paul of the Cross, with the penitential austerity of La Trappe combines the active ideals of St. Ignatius.

"The United States owes much to the Passionists. Without doubt they have done much to deepen the memory and to spread the fruits of the Passion and Cross of Christ in our midst; and if God has blessed our country in marvellous ways and in overflowing measure it is largely because we have had amongst us these heroic men who wear Christ's livery, and preach Christ Crucified, filling up, as St. Paul says, "those things that are wanting in the sufferings of Christ." Hard to themselves, they have always been gentle with others; and the very rigor of their lives, the more remarkable in a country, like our own, dedicated so thoroughly to the cult of comfort, has not only given to their preaching the strong force of example, but it has transmuted through their long hours of contemplation into a tenderness in ministration, which, paradoxical though it may seem, is possible only in those who have tasted to the full the harshness of heroic self-denial. The second centenary of their foundation is a happy occasion for rendering to them, with our tribute of admiration and our meed of praise, our deep debt of heart-felt gratitude for all that they have done for the edication of the Mystical Body of Christ. Too short a time have they been with us. May the sphere of their beneficent labor grow with the lapse of years until it reaches the very end of time and the uttermost ends of the earth. God's smile be on them in the glorious day of their rejoicing."

And now may the writer be pardoned if he offers his own humble tribute to the Congregation of the Passion, after being fifty years professed in it. He entered it almost in childhood; he imbibed its spirit from its founders in America; he was formed by them and led to the altar as a priest to offer the adorable sacrifice of the Mass; his heart was won by those saintly men; he was charmed with their message; and the traditions and associations of the Order transmitted from the contemporaries of the Founder with whom they had lived. Looking back through the golden vista of years he finds nothing in the Congregation but what won his love, and an ever-deepening sense of the graces he has received in it from St. Paul of the Cross, his Father and Friend. He has one regret—that he has not done more to show his love for and

loyalty to, the choice of his youth. But he finds comfort in the belief that he was never consciously untrue. After fifty years, the Congregation is dearer to him than ever and his love for St. Paul of the Cross has grown in tenderness, and he has a deeper sense of what the Saint has been to him, and the privileges which he received from him. He recalls the friends of the past in the Congregation—the joy of meeting them, of living with them; and the glad solace found in their gentle, genial society and the inspiration to everything holy in the sheer and simple goodness of these sons of St. Paul of the Cross. The privilege of intimate association with them and their friendship, has been the joy of his life. Had he gone to the seminary in Troy as planned for him by his pastor, Father Felix Farrelly, and his friend, Dr. McGlynn, he would have spent his days with the noblest priests in the land; ah, but what he gained in the Congregation of the Passion would have been lost to him. The friends in the hierarchy and in the priesthood, so fine, so noble, so loyal, whose friendship and gentle courtesies lifted him to their own plane and their own ideals; all this would have been lost to him but for St. Paul of the Cross and the Congregation of the Passion. They formed him from the day he left school to this Golden Day. They led him to those friends from whom he has received a thousand marks of kindness and precious friendship. The habit he wore and the insignia of the Passion, Our Lady's Raiment, as she appeared to St. Paul of the Cross, were his claim to their gracious condescension and won for him their friendship. Will his friends blame him if he seem partial to the Congregation in this little volume and recall nothing in fifty years of life in it but what is lovely and gracious and endearing?

The crowning act of kindness, through a word from the Superiors in Rome, was the cable message with the *Blessing* and *congratulations* of the Holy Father, Benedict XV, and the following letter from the Most Reverend Father General, then in far-off Australia:

"My dear Father Felix:

"I have learned from Father Malachy that your Reverence is about to celebrate your Golden Jubilee as a Passionist at the end of October, and I could not allow such an important event to pass without sending you a few words of hearty congratulations and blessing.

"It must be a consolation to you to reflect on the many blessings you have received during all your years as a Passionist, as it is a pleasure for me to think of so many years of faithful service and devoted labor for the Congregation. I am sure that St. Paul of the Cross looks upon you as one of his most deserving sons, and I ask him to obtain for you the choicest blessings on this memorable occurrence. I pray God that you may be spared for many

years more to continue your good work and edify your brethren as a faithful son of our holy Founder.

"Affectionately yours in Dmo.,
"SILVIUS A S. BERNARDO,
*"Sup. General."*

After the blessing of the Supreme Pontiff and this gracious letter from the successor of St. Paul of the Cross, nothing remains for the writer but to offer this little volume to Father General with a renewal of his love and loyalty, and filial attachment to His Paternity. No words can convey the gratitude that wells up from his heart as he recalls the gentle courtesy and unfailing goodness of Father General, *Quem Deus diutissime sospitet.*

THE END

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